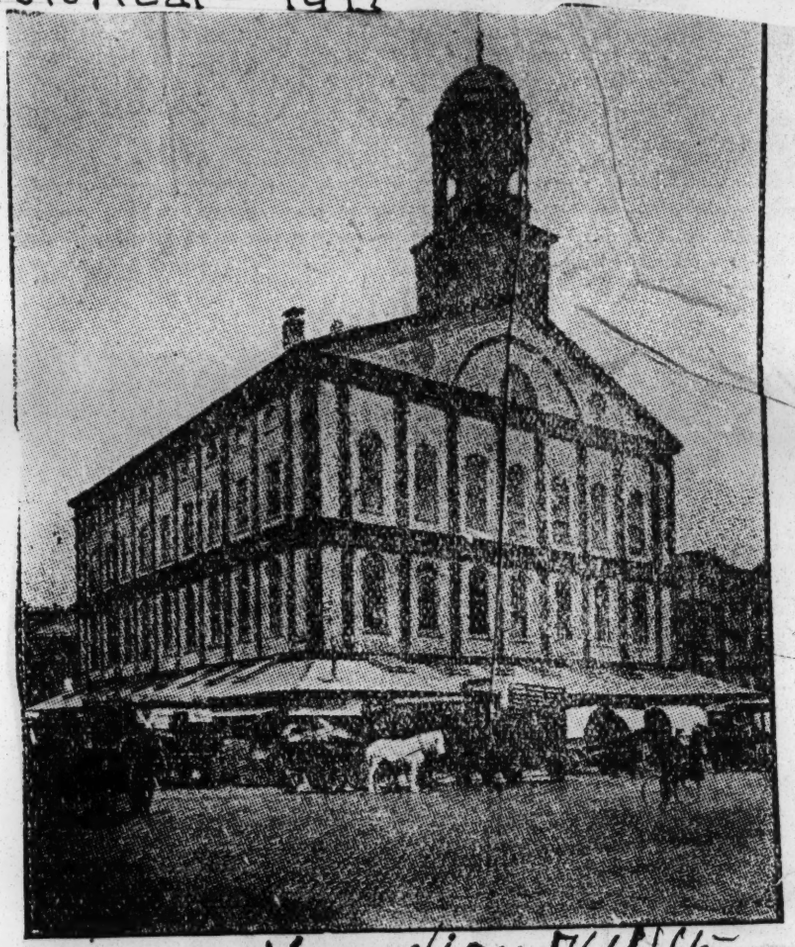
Historical — 1915



Guardian 7/10/15

Faneuil Hall, Boston, America's "Cradle of Liberty, Where Wendell Phillips Made His First Great Anti-Slavery Speech in 1837 and Many of His Greatest Speeches—Body Lay in State Here—Here His Centenary Was Celebrated Nov. 29, 1911, and Statue Started.

Guardian 7/10/15

WILLIAM LLOYD GARRISON, GEORGE THOMPSON, and WENDELL PHILLIPS

From a daguerreotype taken in 1851

Three Anti-Slavery Comrades.

Colored Schools in Maryland

Their ORIGIN and Their NEEDS

By HOWARD E. YOUNG

In education lies the hope of any people. Recognition of this truth has been slowly gaining ground everywhere, but progress toward the training of the children of all the people has not been in a straight line. The movement has sometimes been in a forward direction, sometimes zig-zag, and almost as frequently it has been backward.

The story of popular education in Maryland is much the same as the story of popular education in other American commonwealths. Not long after the founding of the colony steps were taken under the direction of the Lord Bishop of London towards providing a simple scheme of public schools. Later the General Assembly inaugurated and supported systems of schools that were more or less free. But in all the earlier attempts at popular education the fostering hand of the established church was clearly seen.

Many schemes were gone into in order to provide funds for the carrying on of the schools, not the least novel of which was the converting of the tax on the importation of negro slaves to the cause of education. Thus we see that long before the children of the sun were permitted to enjoy the blessings of formal instruction they were, nevertheless, called upon to help to provide for the education of others.

It must not be assumed, however, that no thought was being given to the moral and intellectual welfare of the colored people. The sixth society for the abolition of slavery was founded in Baltimore in 1789; it contained the names of many who were themselves and whose descendants were prominent in Maryland history. It not only advocated the liberation of the slave, but believed that he should be educated, and accepted as a fact the then startling statement that the colored man's capacity for mental training was equal to that of any other people. But it was not until the middle of the sixties of the nineteenth century that any serious attempt was made at educating the colored people of Maryland. Just as soon as the great struggle which divided the North and the South was concluded and the status of the former slave was changed to that of freeman, it became apparent to the thoughtful and liberal minded of both sections that some intellectual training was absolutely essential, not only for his own welfare, but for the safety of the State.

In communities farther south the work of instructing colored people was carried on by benevolent organizations having their headquarters in the North, but in the case of Maryland the work was almost wholly accomplished by her own citizens, the foremost agency in this direction being the Baltimore Association for the Moral and Mental Improvement of Colored Persons. By 1866 they had organized 73 schools, of which 22 were in Baltimore City and 51 in 19 counties. In these schools were 7300 pupils, 2500 being in the city and 4800 in the counties. The average attendance was 5645, with a percentage of attendance of nearly 80. The schools were kept open 9 months in the year, which was much longer than now, except in Baltimore City and two counties. The maintenance of these schools cost $52,515.14, and the average salary paid was $364.46, a sum far in excess of the present average salary of colored teachers in the schools of the counties of Maryland.

It is interesting to see where the large sum for the running of

the schools came from. Citizens of Baltimore gave $7,179.47; the City Council appropriated $5,-964.35; associations in other States $15,701.55; "Friends" in England and Ireland $3,848.58; colored people in the State $9,-821.19, and a loan of $10,000 made up the balance.

But in 1867 two agreeable surprises in contributions obtained. The City Council increased its appropriation to $20,000, while the colored people of the State increased the amount given by them to $23,371.14.

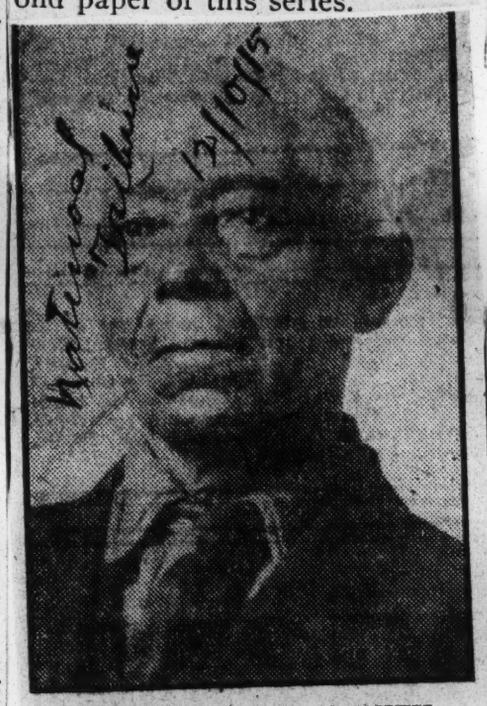
Dr. L. Van Bokkelen, State Superintendent of Public Instruction, in his report of December, 1866, makes the following statement and recommendation: "I believe it to be the duty and interest of the State to provide an education for all who live within her borders, and therefore recommend again that separate schools for colored children, to be under the control of the School Commissioners, be established in every district where 30 or more pupils will regularly attend." He says further: "The large amount contributed by the colored people towards the support of their schools is proof of their interest in the education of their children and is worthy of special commendation. It is the best guarantee that they will faithfully use whatever facilities may be given them for establishing a school system."

The next year saw State provisions for colored schools, although they remained meagre for several years, as the following recommendation of the Association of School Commissioners at their annual meeting, November 29 to December 1, 1871, will show: "Some further provision for the gradual education of the colored children of the State. The law requires that all the taxes paid for school purposes by the colored people of any county shall be set aside for maintaining schools for colored children. But this amount is so small as to be practically worthless. The law also authorizes the several Boards of County School Commissioners to appropriate such additional sums as they may deem proper for this purpose. But the Boards have no surplus revenue. All their funds are needed for the support of white schools, consequently the 'additional appropriations' have been very small." Twenty-two counties existed at this time and the annual appropriation was $4,611.40 for 19 of them—Cecil, Howard and Montgomery making no appropriation. Queen Anne led with $715.00, while Calvert brought up the rear with $24.72. It will thus be seen that from the earliest operation of colored schools they have suffered from the discretionary powers of the county school boards. Herein lies one of the fundamental weaknesses of the school laws as it applies to them—whatever is mandatory for white children and white teachers is discretionary when applied to colored children and colored teachers.

The Baltimore Sun, in an editorial of September 1, 1871, comes out strongly for the betterment of educational conditions as they affect the colored people:

"We had supposed that the very necessity for the existence of State schools and for State legislation upon the subject of education arose from the obligation society is under to protect itself against those inevitable consequences and attendants of ignorance, pauperism and crime. From what quarter are these evils more to be apprehended than from the intellectual debasement and destitution, if suffered to continue, of that large class of our population who, without property or means to educate themselves, dependents upon their own daily toil for their daily bread, and constituting no inconsiderable part of the productive labor of the State, have lately been admitted first to freedom, and still more recently to an equality of civil and political rights. How far society pretends to do its duty by this class let the state of things in many counties of the State answer. That there is a better appreciation than formerly we are glad to admit, but we hope to see our people even more thoroughly aroused on this subject, and our legislators, county commissioners and school boards manfully exerting themselves to do all that the State can possibly, rightfully and fairly be called upon to do in their behalf."

How the several counties have administered the funds for colored schools and the methods employed in securing colored teachers will be shown in the second paper of this series.



ANDREW JACKSON SMITH.

Andrew Jackson Smith enlisted at the age of 20 from Clinton, Ill., as private in Co. B, 55th Mass; promoted to Corporal, Sergeant and Color-Sergeant; a perfect type of soldier in all respects. While private at Yellow Bluff in Florida, he was for a time detailed as my Orderly, but at the alarm of an attack by the enemy, he begged to be permitted to go to his company. At the bloody battle of Honey Hill he took the colors from the slain Color-Sergeant, and saved them. Sent alone to arrest a deserter, he warned the latter of the result of attempting to escape, and when he disobeyed shot him, but (unfortunately) not fatally. He never took liquor. He is now a farmer at Grand Rivers, Ky.

Today ..In.. Indiana History and Biography

Ninety-eight years ago today appeared an advertisement in the Western Sun, about the only newspaper then published in Indiana, offering a colored negro slave for sale. This advertisement appeared openly in the columns of the newspaper with no attempt to hide its real meaning and this advertisement and similar ones, constitute some of the most concrete evidence of the existence of slavery in Indiana for the early years after the state was admitted into the Union. In the early days, in fact, there was little that was secret or clandestine about slaveholding in the western counties of the state. It was the common opinion among the slaveholders and many others that the constitutional provision against slavery in the state had no effect on pre-existing slavery and that slaves held before the constitution went into effect could be sold or bartered like any other property. It was quite frequent that slaves were advertised prominently in the newspapers and sold publicly. It was evident that there was no doubt as to the validity of the title to the slaves or no purchasers could have been found. In 1820 there were still 190 slaves in Indiana, only forty-seven less than in 1810.

... opening his re-... Auburn for the way in ... was commemorating the life ... a noble woman. He spoke of wonderful hardships and dangers she had endured and said that had experienced some of them. ... had known what it was to be hungry. He had known what poverty was and he had known what is meant to be of dark skin.

He said that Harriet Tubman had been spoken of by some as being ignorant, "but," said he, "coming in contact with people and the realities of life educate one and through her coming in contact with people and problems I believe that she was one of the best educated women in the world."

Dr. Washington spoke of Auburn and its immediate vicinity as having produced many gerat men. He lauded Seward and others and paid a glowing tribute to Miss Emily Howland of Sherwood, who has done much for the colored people and although 87 years old, occupied a box and was one of the most interested among the audience last evening. He pointed to the great advancement that the Negro had made in America.

Negro Much Misjudged.

The Tuskegeean said that many white people judged the Negro race by a few criminals and never learned the character of the better ones. He said in part:

"In behalf of the race to which I belong, I wish to express my deep gratitude to the Auburn Business Men's Association, the Cayuga County Historical Society and citizens of Auburn for their generosity and liberality in honoring the memory of one of the great members of the Negro race, by placing this beautiful and fitting tablet in one of your public buildings. It is most fitting and proper from every point of view that the name of Harriet Tubman should be perpetuated by means of this tablet so that her memory and deeds can live in the minds and hearts of the presen generation, and can be held up as an object lesson for all time to the generations that follow. Harriet Tubman was a unique and great character of which any race and any age should be proud. Here in the city where she spent the larger part of her life, and here where her body rests, is the place of all places where this tribute of love and affection should be expressed. The citizens of Auburn had a chance to know her better than the citizens of any other community. Indeed, she was a prophet not without honor in her own home.

"The people of Western New York have gone beyond the people of any other section of our country in honoring the great character of our race. Not far from here in the beautiful city of Rochester stands a monument erected to the memory of the great leader our race, Frederick Douglass, and here in this city you are placing this memorial tablet to honor another great character of our race.

Section Rich in Heroic Souls.

"No section of our country is richer in great heroic souls who believed in liberty for all the people this is true of Western New York. As I speak to tonight, I cannot forget that here lived the great secretary of state who stood

Tuscon Ariz.
CITIZEN
APR 30 1915

FULLERTON'S DERIVATION OF THE WORD "JITNEY"

(By Hugh S. Fullerton)

William H. T. Shade, my old pal, and a fellow known to all the old-time minstrels and most of the musicians in America, who has retired to run his own country paper, has come to bat with the first plausible explanation of the origin of the word jitney which suddenly has come into prominence through the jitney buses.

Shade was musician manager, advance agent, actor, poet, author, theatrical man, printer, reporter, composer, song writer and much else. He was business manager of the old Cleveland and Haverly minstrels in the palmy days of minstreldom, cornet soloist, band master with circuses, business manager, press agent and saxaphone soloist, orchestrator and a few other things for Signor Liberati. He ought to know.

He says the word jitney is derived from the word jetton, a word Anglicized from the French and meaning a small metal disc used in French gambling houses instead of checks. The word is in good usage in English and is found in Webster.

According to Shade a minstrel troupe was playing in Lake Providence, La., many years ago. Some of the negroes in that district had secured a supply of these metal discs, probably from some New Orleans or Baton Rouge French gambling houses. The discs were about the size of nickels, and when the box office man came to count up the receipts from the gallery he found a quart or two of jettons, which the negroes referred to as jitneys. The minstrel men took up the expression, jitney, and used it when referring to a nickel and it spread rapidly, especially among the negroes who, in many parts of the country, use no other name for a 5-cent piece.

Historical – 1915

Cleveland Plain Dealer

AUG 9

WISCONSIN ONCE WAS SLAVE STATE

State Law Against Bondage Was Violated by Pioneers.

Abolitionists Soon Forced Observance of Statutes.

MADISON, Wis., Aug. 20.—Negro slavery as it once existed in Wisconsin is recalled by Frederick Merk of the Wisconsin State Historical society, who says:

"Few states in the north more earnestly opposed negro slavery prior to the civil war than Wisconsin, and certainly none contributed more whole-heartedly to its overthrow in the final appeal to arms. Yet even in Wisconsin negro slavery was not an entirely unknown institution. It is true the famous ordinance of 1787 explicity forbade human bondage in any part of the Northwest Territory, and on the whole its provisions were obeyed, but, as we shall see, there were instances when slaves were actually held within the state.

"No less prominent a pioneer than Henry Dodge, the first territorial governor of Wisconsin, thus violated the fundamental law of the Northwest Territory. Upon removing to Wisconsin from his home in the south he called his negroes together and, announcing to them his plan to migrate to the land of freedom, promised to set them all free if they would follow him and serve him for five years. It is pleasant to record of Gov. Dodge that he not only lived up to the letter of his promise, but at the appointed time gave each man of them forty acres of land and a yoke of oxen. To this day the descendants of these Wisconsin slaves may be found living in the vicinity of their early homes near Dodgeville.

"A less happy fate was that of several negro girls who were held as household servants by the wife of a preacher in Platteville. For a time no objection was raised by the people of the surrounding country to their condition of bondage, but at length sufficient feeling was aroused to make it unsafe longer to retain them. They were according secretly hurried off to St. Louis, where slavery was the normal lot of the negro, and nothing further was ever heard of them. Intense indignation was felt in southwestern Wisconsin over this unfortunate and unlawful occurrence, and the preacher was haled before the Rock River Methodist conference on a charge of kidnaping, but for some reason he was never convicted.

"In some cases immigrants to Wisconsin from southern states brought their slaves with them to the new territory without formally emancipating them, yet did not hold them in bondage by open coercion. In such cases the servitude rested primarily on the well known loyalty of the negroes to their masters, the force of habit and mutual affection. Gen. George W. Jones, one of the most prominent of the pioneers of Wisconsin territory, thus held several negroes in partial bondage for a number of years. One of them once brought suit against the old general for wages, but, according to common repute, he only 'succeeded in getting nothing.'

"Whatever negro slaves were held in Wisconsin were held in the southwestern lead mining region into which immigration from the slave-holding states of Kentucky, Tennessee and Missouri was heaviest. On the other hand, the immigrants who poured into Wisconsin from the New England and middle states were bitterly hostile to every form of human bondage. These soon formed a predominant part of the state's population. It was this element that fostered the abolition agitation and helped to establish underground railway stations for runaway slaves, and it was this same element that was foremost in sustaining President Lincoln during the trying years of the [illegible]"

ST JOSEPH MO

NEWS-

Press

APR 13 1915

PECULIARITIES OF THE EARLY DAY CITY CODE

WHAT THE ORDINANCES OF ST. JOSEPH REQUIRED BACK IN 1857 AND 1858.

NEGRO FERRYMEN BARRED

Policemen Had to Wear Stars Conspicuously Exposed—All Newcomers by Water Had to Pass Through Quarantine.

Since the law of the land is conceded to usually reflect the conditions it was designed to meet, some unique and interesting pictures of early St. Joseph are presented by the city ordinances of 1857-8, a copy of which has been presented to the city by G. A. Disque, 512 North Twelfth street. On the flyleaf of the volume is the inscription, dimmed by age to almost illegibility: "Presented to George W. Barr, mayor of the city of Elwood, by M. Jeff Thompson, mayor of the city of St. Joseph."

The book of ordinances also contains the constitution of the United States, the constitution of Missouri and the city charter, the last mentioned instrument covering only twenty pages.

References to slavery conditions in St. Joseph, made in the ordinances, are interesting. For instance, there is section 2 of the ordinance regulating ferries, which provides that no free negro or mulatto shall be engaged either as ferryman, or otherwise, in landing any ferryboat, skiff or other water craft. "Nor," it continues, "shall such free negro or mulatto aid in so doing."

Unlawful to Land Negroes.

The ordinance further prescribes that no free negro or mulatto shall be employed in any capacity whatsoever in ferrying, adding that no ferryman shall land or cause to be landed a free negro or mulatto within the limits of the city unless such person had been licensed to reside in the city. The ordinance forbade the taking aboard of a negro slave who did not have written permission from his master or mistress to board the craft.

Under the caption, "Police Department," the mayor was authorized to appoint not to exceed six policemen and one city marshal. The duty of the police was defined as follows: "To arrest all persons found in the act of committing any violation of law, or ordinance, or found aiding in any such violation."

The ordinance stipulated that citizens should assist the police whenever necessary "to quell any riotous or disorderly conduct," and that refusal to give such assistance should draw a fine of from $5 to $50. The ordinance required the policemen to wear "whilst on duty, a large metallic star on the left breast, exposed conspicuously to view."

The ordinances established a "recorder's court," before whom violators of the ordinances should be tried. This court corresponded with the present police court.

St. Joseph's Ellis Island.

A regular "Ellis Island" at St. Joseph was provided for in another section, where the mayor was authorized to select a site for a permanent quarantine building. The section says in part:

"All boats coming to, or bound for the city of St. Joseph, shall before such boat or vessel can land at the wharf, or discharge her cargo within the limits of the city, touch at the quarantine and land all emigrants or others from shipboard, and all sick, diseased or unclean persons, with their stores and baggage, provided the officer stationed at the quarantine shall so order, or it may be necessary on account of cholera, ship-fever, smallpox or any communicable disease amongst the passengers or crew of such boat, for the same to be landed to relieve the master or person in charge of such vessel from the penalty hereinafter provided."

Under the dramshop provision appears the following:

"If any licensed keeper of a dramshop shall harbor, entertain or deal with any Indian, minor, apprentice, servant or slave, knowing or having reason to believe him to be such; or shall sell, give, barter or deliver, or knowingly permit or suffer to be sold, given, bartered or delivered to any such Indian, minor, servant or slave any intoxicating liquor without the consent in writing of the parent or guardian of such minor, or the master or mistress of such servant or slave, or shall permit or suffer such minor, apprentice, servant or slave to play at any game of cards, billiards, tenpins or other game at his said dramshop, he shall be deemed guilty of keeping a disorderly house."

In addition to losing their licenses, dramshopkeepers convicted of conducting "disorderly houses" also were to be fined from $20 to $100.

Entitled to One Free Dog.

Any householder could then, according to an ordinance, keep one dog, free of tax, if he caused the same to be registered and put a collar thereon, collar to be "properly marked and stamped."

Another ordinance required all brick used in [illegible] be 9 inches long, 4½ inches [illegible] 2¼ inches thick.

"Beerhouses" were permitted to operate at a [illegible] of license than was required [illegible] opkeepers, but they could sell no [illegible] than beer.

Under the head of "[illegible]e" a levy of 1½ per cent upon [illegible]ed value of all taxable property [illegible]orized, and in addition a poll ta[illegible]s to be collected from every "fr[illegible]le person under fifty-five years of a[illegible]."

The city wharf was located by ordinance on "Wharf street." Another ordinance provided for the establishment of a workhouse, wherein prisoners were really to be worked.

The remainder of the ordinances are routine in nature.

ST. IPHYGENIA, VIRGIN AND MARTYR.

The Kansas City Star

St. Iphygenia lived in the first century of Christianity, and was one of the first converts of the great apostle and evangelist, St. Matthew. The exact date of her birth and death are not known.

The apostles being commissioned by Jesus to "go and teach all nations," assembled at Jerusalem to divide the world, so to say, among themselves, and begin their task of converting all

to God. St. Mathew was [illegible] signed to Arabia and Ethiopia.

There lived in Ethiopia at that time a king well loved gy his people named Egipes. As one of his children was taken seriously ill the king sent for the apostle of God, hoping that he could restore health to the child. Meanwhile, however, the child died.

Mathew was led to the grave, and praying fervently in the name of Jesus, he raised the child to life again. Full of joy and gratitude the kinng and his whole family believed in Christ, whose disciple had such power, even to reestore the dead to life. He was baptized by St. Mathew and became a protector of the Church. The example of the good king was followed by most of his subjects who all embraced the Faith so that the Church made rapid progress in Ethiopia under the guidance of St. Mathew. The piet. of the royal family was evident from the fact that the eldest daughter of King Egipes, named Iphygenia, solemnly and publicly promised to keep unblemished her baptismal innocence and to live in perpetual chastity. The pios King Egipes died and his brother, Hirtacus, succeeded him to the throne. Hirtacus, who had not the virtuous character of his deceased brother, wished to take his own niece, Iphyenia, in marriage. The holy virgin would not, of course, consent to thishence the new king requested St. Matew to induce her through his influere, to comply with his wish for marage. As the apostle refused to do tis, and rather urged the holy virgin hpgenia to remain firm in her promise to God, the king was enraged and ordered the apostle put to death. At the same time finding all efforts to win the affections of Iphygenia fruitless he ordered the execution of the holy virgin. Thus this princess of Africa was crowned with the virgin's and martyr's crown.

St. Iphygenia is represented with a burning house in her hand, to indicate the manner of her death. The house in which she lived was burnt, she also becoming a victim of fire.

TO UNVEIL TABLET TO HARRIET TUBMAN

The Sun and New York Age 10-2-15

Special to The Sun and New York Age.

AUBURN, N. Y., May 20.—The white citizens of Auburn have paid a tribute to the late Harriet Tubman by erecting a tablet to her memory.

The unveiling of this tablet will occur June 12, at which time the speakers will be Dr. Booker T. Washington and Mrs. Mary B. Talbert of Buffalo. The exercises will be participated in by the mayor of the city and a chorus of 100 trained singers will be heard. The largets auditorium in the city has been secured for the occasion.

Springfield mass Republican 8/25/15.

Henry Clay.

Another former slave who rose considerably above the usual level is Henry Clay, now engaged in the furniture repair business on Hancock street. Mr Clay served with his master as a body servant in the civil war until the latter was shot. He then escaped to the Union army, in which he enlisted, serving in a Rhode Island regiment. At one time he was commissioned by his commander to enter the confederate lines selling bread and pies, and in that way he secured much valuable information. He was captured by the confederates, but escaped, and lay in abandoned trenches for some days, having nothing to eat but roots and the bark from trees, and nothing to drink except rainwater which had fallen in the hoofprints left by the horses. At the close of the war he received an honorable discharge, and soon after came to Springfield, where he has been widely known and respected ever since.

Phlladelphia Inquirer

7 September 1915

WHITE FUNERAL FOR NOTED NEGRO

Colored Persons Excluded From Services Over Former Slave

Prominent Delawareans to Be Pallbearers at Funeral of Old Family Servant

Special to The Inquirer.

DOVER, Del., Sept. 6.—The most unusual funeral ever held in Kent county will take place in Dover tomorrow afternoon, when the remains of George Washington Hall, Delaware's best known negro, will be placed in their last resting place. Hall's funeral will be most unique in that all negroes are excluded from attending the funeral services, and his pallbearers will consist of some of the most prominent white men in the State. While a full-blooded negro, Hall, during his lifetime, never associated with members of his race, but was known hroughout the State as the "white man's negro."

Hall, who was well over 60 years of age at the time of his death in a Philadelphia hospital last week, was a slave before the Civil War and was owned by a family near Georgetown, in Sussex county. He was then but a boy, and he never tired of relating his experiences, especially one occurrence which afforded him much amusement in later years.

Sent a Substitute

It was the custom in those days, when a slave misbehaved himself, to send him to the county sheriff with a note telling that official to apply a certain number of lashes to his hide. Hall had committed some misdemeanor and was given a note to carry to the Sheriff. While he could not read, he surmised what the note contained, so he gave another boy about his age a jackknife to deliver it. The other boy entered into the bargain and was painfully surprised when he received the lashes which were intended for Hall.

Later Hall was taken into the family of the late A. B. Richardson, father of former United States Senator H. A. Richardson, of Dover, who at that time owned the Richardson House, the leading hotel of Kent county. Hall soon made himself a very valuable asset about the hotel, and some years later was made manager, taking sole charge of the hostelry for months at a time during the absence of Mr. Richardson.

A Remarkable Funeral

Hall was left a considerable sum of money when Mr. Richardson died, and some time ago he became manager of the Kappa Alpha Fraternity House, at the Delaware College, in Newark, the membership of which consists of well-known Delawareans. After his death last week it was found he had left his money to E. E. Shallcross, a member of the fraternity, and he also left a provision that he be buried above grou

An attempt was mad
in a white cemetery
this was found
entire lot was
etery, a colo
grav[illegible] was

Washington Star

26 April 191[illegible]

OLDEST INHABITANTS, COLORED, NAME OFFICERS

Eugene Brooks Elected President of the Association—Permanent Home Is Advocated.

Eugene Brooks was elected president of the Oldest Inhabitants' Association (colored) at a meeting of the organization held April 16 at Catholic Beneficial Hall.

The other officers for the year are: David L. Bruce, first vice president; Edward W. Turner, second vice president; Lemuel C. Bailey, third vice president; Lloyd Brown, fourth vice president; R. H. Hawkins, fifth vice president; John I. Jackson, treasurer; James W. Muse, recording secretary; Alfred Brent, financial secretary; John H. Paynter, historian, and William A. Prater, steward.

The eligible committee is as follows: A. Lincoln Brown, David L. Bruce, Harry D. Williams, J. Carl Bruce and Charles W. Mason.

The attention of the association was called to a recent number of the National Geographic Magazine, which carried an illustrated article on the establishment, growth and adornment of Washington.

The historian of the association stated that the article made no reference to the work of Benjamin Banneker, the mathematician and astronomer, whose work in connection with that of Maj. L'Enfant and Mr. Ellicott in the original survey of the District had been highly commended by President Washington and his Secretary of State, Mr. Jefferson.

The historian's address emphasized the need of a permanent home, where interesting photographs and other relics suggestive of the long and intimate connection of negro citizens with the development of the city might be gathered and safely treasured.

Daniel Murray of the Congressional Library brought to the attention of the association the fact that a negro who had been a slave in Virginia in 1846 and who had later reached Canada via the underground railroad, had recently been made a king's counsel of the Dominion.

He also told of Paul Jennings, who was attached to the household of President Madison, and who performed conspicuous service in the matter of the preservation of data embracing the story of the war of 1812.

Prof. L. M. Hershaw, Dr. Edward Williston and William B. Harris, who were guests of the association, made brief addresses.

Dr. William S. Montgomery, Dr. Robert Johnson and Prof. John C. Nalle gave reminiscences.

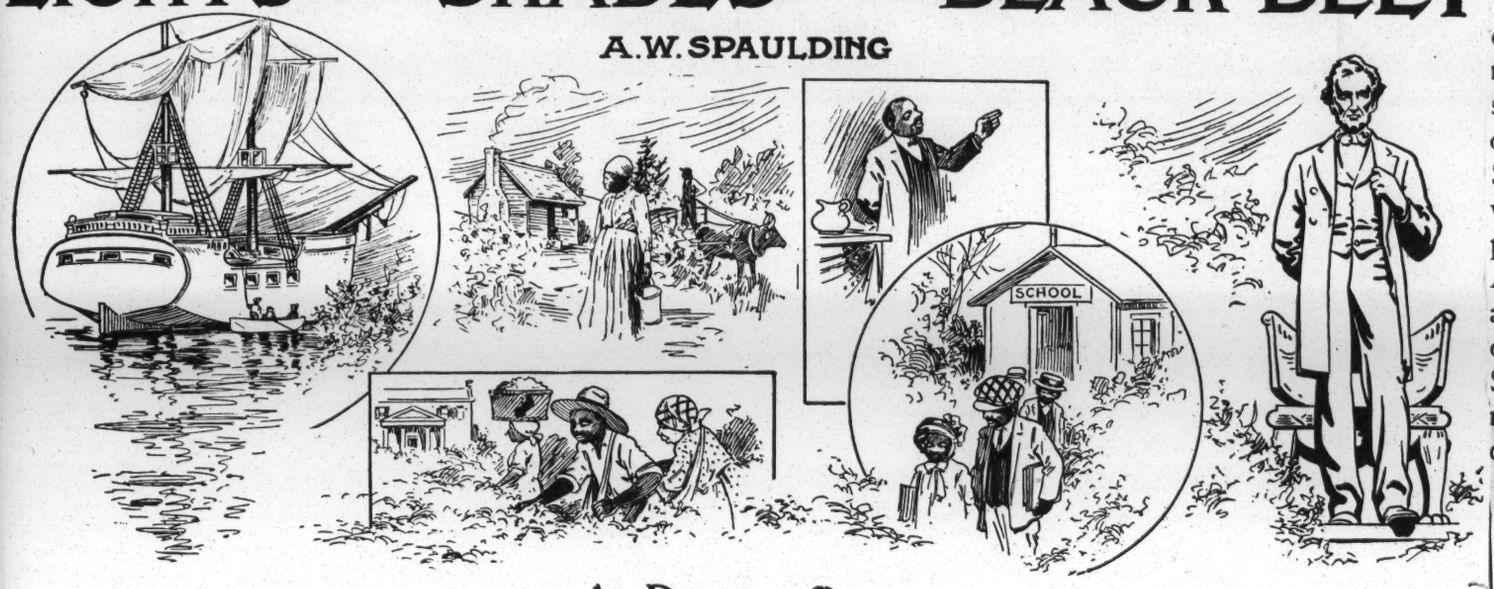
LATE LEWIS HAYDEN

Whose memory was honored by all-day celebration of centennary of his birth year—First Boston Colored hero to be thus honored—His picture in office of Mass. Sec. of State was decorated in honor of the celebration.

Historical — 1915

LIGHTS and SHADES in the BLACK BELT

A. W. SPAULDING



A Rising Storm

(Concluded)

THE "Nat Turner insurrection," or "Southampton tragedy," has the distinction of being the only uprising planned by slaves in the South which came to a head. It was crushed out almost at its beginning, and was but an illustration of the fact that no slave insurrection in the United States could hope to succeed. The white population was in the majority in even that section where the slaves were greatest in number, and it was possessed of all the advantages of knowledge, power, wealth, and training against which it was impossible for the slave population, ignorant and unorganized, to make more than a sudden, brief, desperate struggle. Only where the slaves were overwhelmingly in the majority and the territory was isolated from other sections, as in the islands of the West Indies, could there be any successful uprising.

Yet the terror of Nat Turner's insurrection lay upon the South; for, while no white man could doubt that the slaves could be crushed should they rise, the fear was not the final outcome of such a tragedy but the personal consequences to the white population in the Black Belt, where the lives of women and children no less than of men would be at the mercy of the vengeful serfs.[1] There were bonds of sympathy and love between thousands of slaves and masters, and the spirit of Christianity was evidently at work in the hearts of many of these erstwhile pagans, but yet it was remembered that Denmark Vesey and his chief lieutenants were of the class most intimate and most kindly treated by their white masters against whom they plotted, and that Nat Turner, an ordained Christian minister, had found inspiration in his religion for insurrection and massacre. No man felt well enough acquainted with the Negro population in his vicinity to assure himself there was no danger. Who could know but that in the servants of his own plantation, the personal attendant, the slave preacher, he was not nursing a vengeful enemy, be he called villain or hero? It was little comfort to know that the nation was strong if the household was helpless; for each man loved his own life.

Let it be remembered, also, that Christianity, for all its wide and beneficent influence, was not the ruling power in the majority of souls. The bare principles of Christianity have never swayed the majority. And, along with other causes, the terror that now spread widely, affected the progress of the gospel among the slaves. Devoted Christians might still do their part, and urge upon others the necessity of evangelizing the slave, but the average man responded that the slave could be kept under only by the exercise of force, and to force the majority resorted.

Not only State laws were passed and enforced restricting the liberty of slaves to gather or to be preached to, but local measures were taken to see that the slaves were kept in. "The patrol," composed usually of the young white men of a community, would police the highways and guard the crossroads, and woe to the slave caught out of bounds after nightfall, unless armed with his master's written permit. He was flogged by the patrol, or returned to his owner for the same treatment.

Yearly the strain became more intense, public opinion more sensitive, and the natural instinct of self-protection more inextricably bound up with the determination to hold the slave more tightly, and to resent any influence that bade him look toward freedom. Whether the attempts at insurrection on the part of the slave did any good to the cause of freedom is a matter of differing opinion, but certain it is that these, like the first efforts of Moses in Egypt, brought the slaves immediately into more bitter bondage.

The hope of successful insurrection was crushed out after Nat Turner's failure, and did not again make any appearance under Negro leadership. The slave who longed to be free turned rather to the hope of escape into a land where slavery was unknown. Slowly and vaguely he came to know that freedom was becoming the lot of slaves in the most enlightened parts of Christendom. The Northern States of the American Union had one by one abolished slavery, and before the forties its blot was purged from the domain of Great Britain, an example preceded by the Spanish countries and followed shortly by France, much later by the Dutch, and last of all, after American emancipation, by the Portuguese in Brazil. Chris-

The Fugitive-Slave Law of 1850 required the civil officers of every free State to assist in the capture of runaway slaves; the Dred Scott decision in 1857 settled by judicial decree the right of slaveholders to retain their slaves in free territory. Conscience and interest were struggling for control in the minds of the multitude. Meanwhile, beneath the surface, the heart of the slave prayed; here and there his spirit dared aspire for freedom. Love and loyalty to good masters more than once struggled with the desire to taste the joys of freedom. It might be true that his material wants would be less satisfyingly filled, but who that has touched the tip of his tongue to the wild tang of freedom could forget it?

With uneasiness the nation watched the rising storm, where on the one side the winds of public conscience, driven by fearless and reckless agitators, stirred themselves to a dreaded duty; where on the other side the sullen, murky clouds of self-interest or apprehension refused to give way; while underneath rolled heavily the sea of servile souls, whose depths no eye could fathom, and whose unawakened power no man could know.

HARRIET TUBMAN, ONCE FAMOUS NEGRESS, DEAD

Led More Than 300 Slaves to Freedom —Spy and Nurse in Civil War.

3-22-13

Special to THE FREEMAN.

NEW YORK—Harriet Tubman, once a slave, described by her biographer as "the Moses of her people," died recently at the Harriet Tubman Home for Aged Negroes at Apburn, N. Y. She was regarded by many as one of the most remarkable women of this continent. As nearly as she herself could tell she was between ninety-five and one hundred years old. Pneumonia was the cause of her death.

She was written about and held in high esteem by such persons as Ralph Waldo Emerson, William Lloyd Garrison, Horace Mann, Frederick Douglas, Gerritt Smith and Abraham Lincoln.

Knocked Overseer Down.

Of pure Ashantee blood, she was born in Dorchester county, Maryland, and at an early age gave indication of her real hatred for slavery by attacking a plantation overseer, who was on the point of whipping one of his men, and knocking him down. For this she received a blow from an iron weight which crushed her skull and left her a victim of somnolency for many years after.

Harriet Tubman was one of the originators of the underground railroad. During eight years before the war and after she had escaped from the South, she piloted more than three hundred slaves to freedom and liberty. She made more than twenty trips into the heart of Maryland and Virginia, where there were rewards amounting to more than $40,000 for her capture dead or alive.

When the war came she gave her services as a spy for the Union army at the request of Governor Andrews, of Massachusetts, and during the four years of struggle was under fire many times and nursed the wounded in army hospitals.

Praise From John Brown.

She has been described by John Brown as "one of the bravest and best persons on the continent" and by Wendell Philips as having done more for the loyal cause than many captains and colonels.

Mrs. Sarah H. Bradford has written a book about her called "Harriet, the Moses of Her People," and in it she has said that "She led our forces through the swamp and jungle, guided by an unseen hand." It was from the sale of this book that Harriet, known during the war as General Tubman, was able to purchase a home at Auburn, which she later gave to the Zion A. M. E. church as a home for aged and infirm Negroes.

Georgia and Education; Past and the Present

Constitution 8-1-15

By Sam W. Small.

It is not taffy, but truth, to say that the biggest and whitest plume in the war bonnet of The Constitution's career is the steady and courageous advocacy it has always given for the better education of the children of Georgia. Under all its administrations this paper has made that a permanent demand of its policy.

The writer ought to know the fact because in his various employments with the paper, scattered through forty years, he has written enough columns upon the subject to make, if compiled, a very fat volume.

It should be extremely gratifying to the paper's great Georgia clientelle, therefore, to note in the appropriations by the general assembly encouraging steps forward in generous provisions for all the state-aided schools.

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A generation ago it was a hard task to urge and defend a liberal use of the taxing power to swell the school funds. As far as some of our strongest legislators wished to go was to segregate certain special funds for that purpose—as, for instance, part of the state road rental, the poll tax and some special license fees—worst of all, the liquor license revenues.

Can you really blame them? Our people were just recovering from the stupendous losses of the civil war, their property was mostly in lands vacillating values, they were poor in purse, practically without available credit beyond crop pledges, times were hard and taxes were to them "the pestilence that walketh in darkness; . . . the destruction that wasteth at noonday."

Take it from me, modern fellow-citizens, those were the times when Georgians had to be more careful for pot-licker than for pot-hooks. Besides, we had to consider that vast mass of illiteracy in the negro population and to figure the cost of educating it on fairly equal terms with our white children. For just then the negro was a very eager and dangerous voter.

Hence, it was that Georgia leaders were very generally favorable to the Blair education bill that was so prominently before congress in those days. Senator Blair, of New Hampshire, proposed by it to have the United States appropriate $105,000,000 in ten annual installments, payable to the states in proportion to their illiterates. His chief object was to aid the southern people especially to deal with this great problem of common education. Concerning the negroes, he said:

"The negro is not now a tax-paying element (in the south) to the extent he was before the war. He lived there and was a source of profit to his master. Now he lives and multiplies, but both he and his master seem to be growing thus far poor together."

And of the necessity for general education, he said:

"Before the war the southern states were aristocracies, highly educated and disciplined in the science of politics. Hence, they preserved order and flourished at home, while they imposed their will upon the nation-at-large. Now all this is changed. The suffrage is universal, and that means universal ruin unless the capacity to use it intelligently is created by universal education."

Our senators, Brown and Colquitt, both supported the bill along with most other southern senators. Under it, had it been enacted, Georgia in the ten years up to 1893, would have received nearly $12,000,000 for her common schools.

But the bill was never enacted. It failed in 1886.

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Referring to the Blair bill brings up the fact that President Wilson has since its day reversed his views concerning national aid to education in the states. He recently signed the Smith-Lever act, the benefits of which the present general assembly is accepting by making the necessary complementing appropriations.

In 1882 Woodrow Wilson was a resident of Atlanta and attended a session of the legislature in the old capitol, heard the debate upon the appeal of State School Commissioner Orr for an indorsement of the Blair bill and then wrote a letter on the subject to The New York Evening Post, in which he said:

"The majority supported a resolution that the senators and representatives of the state in congress be requested to do all in their power to secure the passage of a law giving aid from the federal treasury to education in the states.

"The whole performance impressed me as a shameless declaration, upon the part of a well-to-do community, of its deliberate determination to enjoy the easy position of a beneficiary of the national government to the fullest possible extent, rather than to be independent and support a good school system by its own unaided efforts."

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The young Mr. Wilson of that day, already an aspiring historian, had evidently forgotten that the people of Georgia had then, and have yet, a tremendous unrequited claim upon the funds of the federal treasury, for whatever beneficent purpose the state may need their aid.

In 1802 Georgia relinquished to the United States all her lands west of her present western boundary—lands that now constitute the great states of Alabama and Mississippi. The articles of agreement and cession between the United States and Georgia explicitly declare "that all the lands ceded by this agreement to the United States shall, after satisfying the above mentioned payment of one million, two hundred and fifty thousand dollars to the state of Georgia, and the grants recognized by the preceding conditions, be considered a common fund for the use and benefit of the United States, Georgia included, and shall be faithfully disposed of for that purpose, and for no other use or purpose whatever."

Now think of the millions of acres and donations, given to all the states admitted since then, for educational, even for university, purposes. How much has been given to Georgia for such uses? How much is she justly entitled to, pro rata, out of the value of the lands that now form Alabama and Mississippi?

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The Constitution has always insisted upon fair consideration of the negroes of Georgia in the matter of common education. It stood for the appropriation to their Atlanta university in lieu of the Morrill land grant funds for agricultural college purposes. And it has done well to protest, successfully let us hope, against the proposal to forbid white teachers in negro schools.

That last is, in these days of twentieth century enlightenment and uplift, a rather anachronistic recrudescence of a spirit that Georgia should long ago have utterly outgrown.

It recalls the early prohibition of clergymen being eligible to seats in the general assembly and the famous folly in 1830 of sending two missionaries (working among the Indians of Cherokee Georgia) to the penitentiary of the state, from which it required a mandate of the United States supreme court to release them.

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Georgia can in no way better serve her every vital interest than to promote popular education, in the language of Woodrow Wilson's latest historic writing, "without compromise and at any cost."

WHAT IS A JITNEY?

Advertiser 4-4-15

The Advertiser has received the following lette hich it deems worthy of special notice

Prattville, Ala., April , 1915.

Editor The Advertiser:

I see in your issue of the 6th as to the origin of the word "jitney." Jitney does not mean five cents nor ten cents, but "money."

When I was a boy there were many native Africans here and when they spoke of money they said "jitney." It could not have meant five cents or ten cents as there were no five cent or ten cent pieces until about the year 1849, when the seven-pence and thrip were discontinued and the five cents and ten cents were created.

So, you see, that jitney was the word for money and most of the negroes used it as they did many other words; for instance, they used "pilch" for "gourd." Gourds were in common use.

In jitney money a seven-pence was 12 1-2 cents, a thrip 6 1-4 cents. A given thing was worth seven-pence and thrip. John R. Caldwell.

Mr. Caldwell's testimony seems to throw new light n the interesting subject: "What is a jitney?" But o matter what the word "jitney" meant when it was iginally in popular use, the word has a new mean-g. When one speaks of "jitney" now he does not ink of money—he thinks of a big automobile which ns a regular course.

Webster's Standard Dictionary and the Century ictionary do not define "jitney."

JITNEY OF NEGRO ORIGIN.

Advertiser 4-6-15

When editors such as the head of The Literary Digest, who dwell in a rarefied atmosphere of clear and lofty, though devote something like a page to the origin of the word "jitney," the rank and file of editorial, whose rotund grind allows them no time for ranging in the literary ethereal may properly join in the discussion. The Literary Digest has spent, we are sure, some enjoyable hours in chasing down the entymology of the word "jitney," which has come into such general use since the introduction of cheap automobile bus service, and The Digest, quoting from The Lexicographer of Tacoma, is inclined to lean to the opinion that the word is of negro origin.

The Digest is on a warm trail. No man raised in the Black Belt of the South doubts that the negro first used the queer word. The writer in The Lexicographer says he first heard the word in the South in 1894. He may have first heard it in that year, but it was in common use among the negroes long before this. Some of the older men say that it was used before the war. Certainly it has been a word, used to designate a five cent coin by negroes for more than forty years.

The writer in The Lexicographer is interesting, when he says: Personally, I believe that, it was the original African word used by the slave traders. At any rate it was brought into the country by the negro, as it has been used by him ever since the record was written.

One theory was that the word was of Yiddish origin. but Professor W. Hopper, a teacher of the Slavic language says the theory is false; another was that the word was of Slavic origin, but Professor C. R. Noyes, a expert in that language says there is nothing to that theory. Professor W. M. Hart of the Department of English of the University of California, says, after an exhaustive study, that the word is a hybrid and not derived from any English source. A far fetched explanation of the word is that it was derived from the French noun jeteon, meaning a small metal counter used in card playing.

A writer on the word derives its origin from the experience of circuses, "some fifteen or sixteen years ago, when they encountered it in description of a small Mexican coin worth five cents." This explanation is all right as far as it goes, but it fails to go back to the Southern negro, who had used it in the South, including Texas, more than fifty years before the circusses passed through Texas. The circuses, as the writer explains may have carried the word in Southern California, but its origin was darker than Mexico.

In the Hindustani language the word jitne is found, meaning "so much" and in the Japanese language there is word jit-ne meaning "road cost." Yet, all these theories fall to the ground, when they face the old negro custom of calling a five cent piece a jitney, a word which they probable brought with them from Africa.

PHILA EVE BULLETIN

NOV 8 1915

A Creole

To the Editor of "The Bulletin."

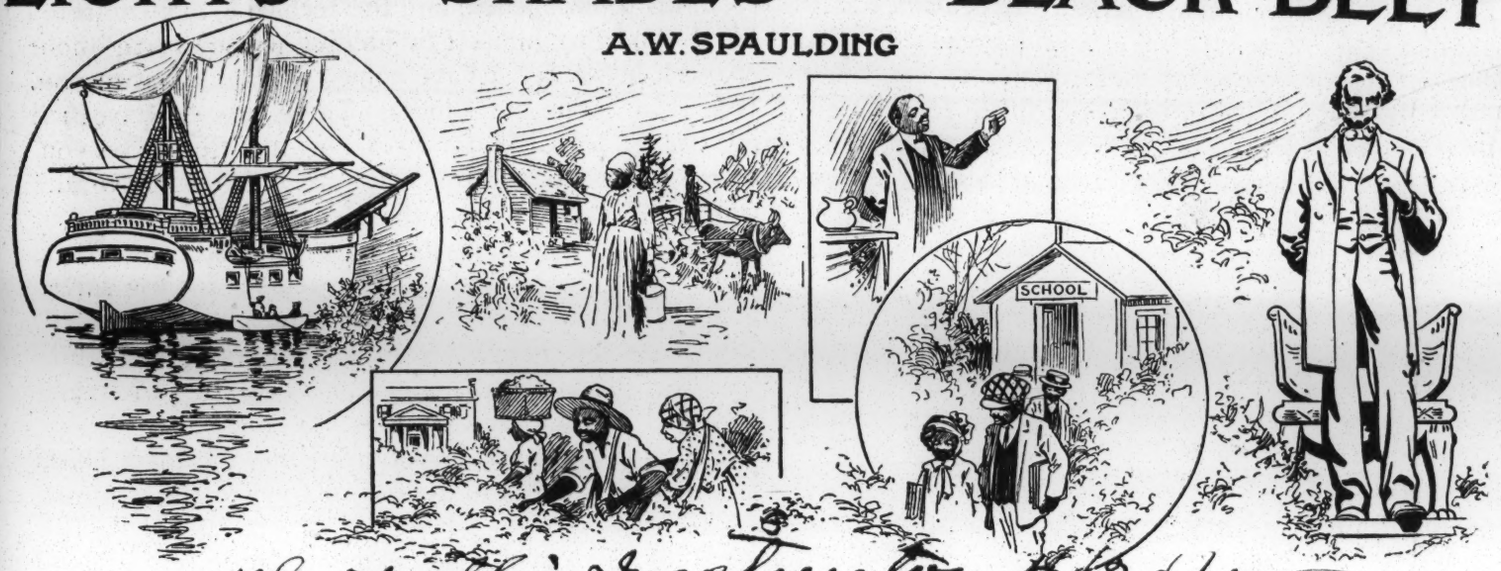
Sir: Kindly tell me the origin and meaning of the word Creole. Is it properly applied to the negro of the extreme South? J. T.

(This is a word used in Southern United States and Latin America to designate the pure-blooded descendants of original Spanish, French and Portuguese stock. It is sometimes applied to persons of mixed race. It cannot properly be applied to persons born in Europe or those of non-Latin stock. The word "Creole" is a corruption of the Spanish word "criollo," which signifies one born in America or the West Indies of European ancestors. But the word has since been limited in its application. The term "Creole," applied to the colored people, has led to the erroneous idea that it implies a mixture of greater or less African blood. A broad definition might include all persons born in the West Indies or in or near the American tropics of European ancestors. In Louisiana a person born of French or Spanish ancestors, or a white person who speaks French is called a Creole.)

Historical—1915

LIGHTS and SHADES in the BLACK BELT

A. W. SPAULDING



The Youth's Instructor 4/20/15
Washington D. C

The Gospel Among the Slaves

(Continued)

WHILE the Episcopal, Moravian, Presbyterian, and Congregational Churches thus gave some early attention to the conversion and instruction of slaves, their efforts were at best but a small response to a tremendous need. But with the coming of Methodism in the latter half of the eighteenth century, there flamed up an evangelism that, firing white society to the greatest heights, burned down deep into the substructure, and in a wider way gave Christianity to the slave. Along with it went the Baptist propaganda, which by its even greater democracy made a strong appeal alike to America's freemen and America's bondmen. Today these two great churches, eminent everywhere, are preeminent in the religious life of the South, among both white and colored.

John Wesley visited America three times between 1755 and 1776, while George Whitefield, a living fire, journeyed up and down through the English colonies during the eight periods in which he was in America. There speedily sprang up a body of traveling Methodist preachers, who spread the truths of the gospel not only through the older established parts, but through the back woods and the great plantations of the West and South. Indeed, Methodism had its earliest successes in the South rather than in the North, it being reported at their general conference of 1781 there were 9,666 members in the South and 873 in the North.

The Methodist itinerant ministers preached to every one alike, to black as well as white, to bond as well as free. Their doctrine was, "Christ came into the world to die for *every* sinner." And perhaps there was in the physical slavery of the Negro a visible emblem of spiritual slavery which appealed especially to their fervid spirits in behalf of the Negro slave. They believed in political freedom; but if they could not give that to the slave, they would at least give him, if possible, the greater gift of spiritual freedom.

Thousands of the white men and women of the South were converted by the Methodists, and it was noticeable that when the master received this gospel liberty, he was anxious for his servants to have its privileges also. On the other hand, there were very many who were bitterly opposed to this religion, and more bitter against its introduction to their slaves.

But many Christian masters had the courage, as well as the will, to provide means for their servants to receive the gospel. Near Baltimore there lived a gentleman by the name of Henry D. Gough. At "Perry Hall," his residence, he built a commodious chapel, "the first Methodist church in America that had a bell." This bell was rung every evening, calling not only his household but his servants to family worship. On Sundays his slaves met here with his family, filling the body of the chapel, to listen to the gospel preached by the circuit riders on their semimonthly visits, and by local preachers at other times. Often visitors from Baltimore and other centers,—lawyers, statesmen, and leaders of society,—in this chapel joined in worship with the great company of slaves, who were never excluded on any occasion. Here the prayers of these black servants of Christ were as often heard as those of their white masters, and theirs were the voices that usually raised and swelled the stirring hymns.

To some of these slaves, indeed, had come the gospel before it reached their master. Taught and stirred by the Methodist evangelists, they had accepted Christ and so glad were their voices in prayer and song that Henry Gough, overhearing them in their quarters, exclaimed, "How much more blessed are they than I!" And thus was he led to seek their Saviour, and to become with them his servant.

Often the Methodist and Baptist preachers had hundreds of black hearers with their white audiences listening with the tears streaming down their cheeks. "Sometimes their cries for mercy, out of the great depths of darkness that engulfed them, were heart-rending." And history is witness to the fact that hundreds and thousands of them came out of that darkness into the full light of the truth as it is in Christ Jesus. Some of them became exhorters and ministers of singular power, ministering not only to their own people, but often to the whites who crowded to hear them.

One of the most famous of these Negro preachers was Harry Hosier, or "Black Harry," as he was more familiarly known, who frequently attended Bishop Asbury and other Methodist bishops in their journeys, principally to preach to the blacks. "The bishops were proud of Harry, and brought him out on every occasion they could, not only among the blacks, but also in the congregations of the whites. When sick or disabled, they would unhesitatingly trust their pulpit to Harry, without a single fear of his disappointing the

ring among his people was due to the prayer meeting held by Punch, he ordered him to stop. Sorrowfully Punch obeyed, dismissing his company of worshipers. A week or two passed by, when one night, as Punch by himself was engaged in prayer, he heard the overseer's voice calling him. Alarmed at the summons, and fearing further interference with his religious habits, Punch went out, when, lo, he found the overseer on his knees under a tree, calling upon God for mercy, and in anguish appealing to Punch to pray for him. As a result, the overseer was converted, joined the Methodist Church, became an exhorter, and finally a preacher.

For many years Punch ministered to his fellow slaves, several hundred being under his spiritual charge, almost the only Christian influence among the slaves within a wide territory. Punch was an old, old man when at last the Methodist Church established the Waccamaw Mission in that section of South Carolina and the missionary put in charge came to visit the plantation where Punch lived.

"I was much interested," said this missionary, Rev. Theophilus Huggins, "on my visit to the old veteran. Just before I reached his house, I met a herdsman and asked him if there was any preacher on the plantation.

"'O, yes, massa; de old bishop lib here.'

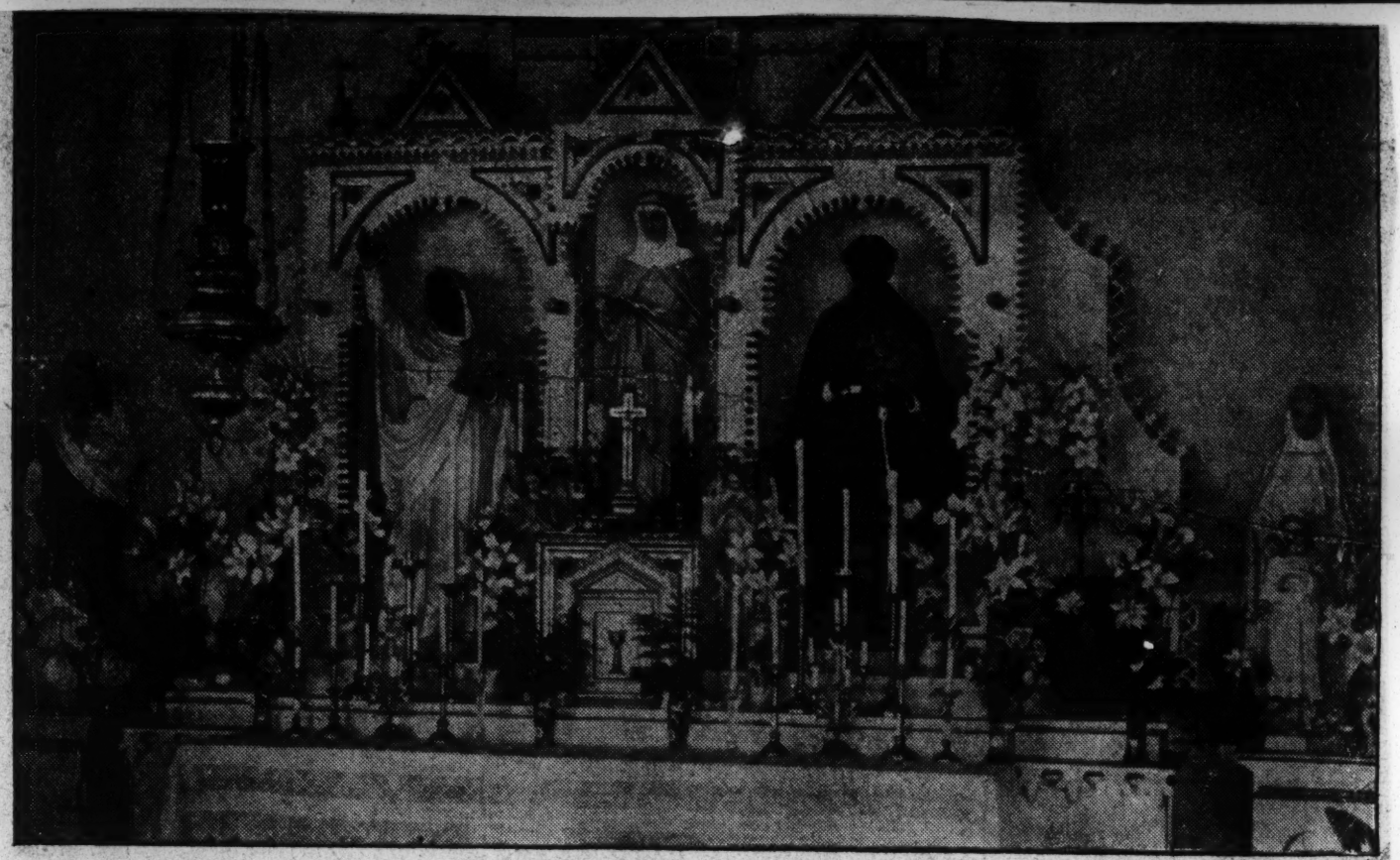
"Said I, 'Is he a good preacher?'

"'O, yes,' was the reply, 'he word burn me heart.'

"He showed me the house. I knocked at the door, and heard approaching footsteps and the sound of a cane upon the floor. The door opened, and I saw before me, leaning upon a staff, a hoary-headed black man, with palsied limbs but a smiling face. He looked at me a moment in silence, then raising his eyes to

heaven said, 'Lord, now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation.' He asked me to be seated, and I found, in the following remarks, the reason for his exclamation. Said he: 'I have many children in this place. I have felt for some time past that my end was nigh. I have looked around to see who might take my place when I am gone. I could find none. I felt unwilling to die and leave them so, and have been praying to God to send some one to take care of them. The Lord has sent you, my child. I am ready to go.'

"Tears coursed freely down his time-shriveled face. This interview gave me much encouragement. He had heard of the application for a missionary, and only wanted to live long enough to see his face. After this I had several interviews with him, from which I learned his early history. I always found him contented and happy. A short time afterwards he was taken ill and lingered a few days. One Sabbath morning he told me that he should die that day. He addressed affecting words to the people who crowded around his dying bed. His theme was, 'Lord, now lettest thou thy servant depart in peace.' He applied these words to himself, and continued his address to the last moment, and death gently stole his spirit away while he was saying, 'Lord, let thy servant depart in peace, let — let — le ——' His mistress sent for me to preach his funeral sermon. His corpse was decently shrouded, and the coffin was carried to the house of worship. I looked upon the face of the cold clay. The departed spirit had left the impress of heaven upon it. Could I be at a loss for a text? I read out of the Gospel, 'Lord, now lettest thou thy servant depart in peace.'"



THE STATUES OF THE SACRED HEART AND ST. ANNE ON EITHER SIDE WERE GIVEN BY THE LATE MRS. ANNA WIRTHMAN. THE STATUES ON EITHER SIDE OF THE CENTRAL FIGURE ARE THE NEGRO STATUES GIVEN BY W. T. JOHNSON, WHICH WERE BLESSED SUNDAY AFTERNOON.

THE LATE REV. SIR MOSES DICKSON.
Founder of the International Order of Twelve.

Milwaukee, Wis.
Living Church
March 5, 1904

COLORED WORK IN PROVIDENCE

To the Editor of The Living Church:

ABOUT two years ago St. Augustine's mission among the colored people of Providence, R. I., was initiated. From a recent account in a Church paper, I note the following: "The church building used for the services is rented property, and is likely to be sold at any moment."

The purpose of this article is to point out that as early as 1843 there was a parish of colored people in Providence, "Christ Church"; that the parish having gone out of existence, the money for freeing the church building from debt having been raised in England by a colored priest, and turned over to the diocesan authorities in trust, it seems to me that in this emergency the diocesan authorities should welcome the opportunity for making restitution. Here is an extract from the Episcopal address of Bishop Henshaw, in 1849, which throws light upon the matter:

"At the time of the meeting of the last annual convention, the Rev. Eli W. Stokes, rector of Christ Church in this city, was absent, in Europe, for the purpose of soliciting funds to liquidate the debt by which that parish has been embarrassed ever since their house of worship was erected. In consequence of a certificate, required by the laws of England, furnished by me, he was received with great kindness by the Archbishops, Bishops, and clergy of our Mother Church; and I am happy to inform you that his mission was crowned with entire success, and the liberal contributions which he received in that distant land have enabled the gentlemen holding the property in trust to make a satisfactory settlement with the mortgagees. The congregation is now free from debt, and our colored brethren have wisely made over their corporate property to the "Board of Commissioners for Church Building" with a view of security against embarrassment and incumbrance for the time to come. The Christian generosity with which our English brethren answered the appeal made to them in behalf of that feeble parish has been duly acknowledged in a letter addressed by me to His Grace the Archbishop of Canterbury, and through him to the Church over which he worthily presides."

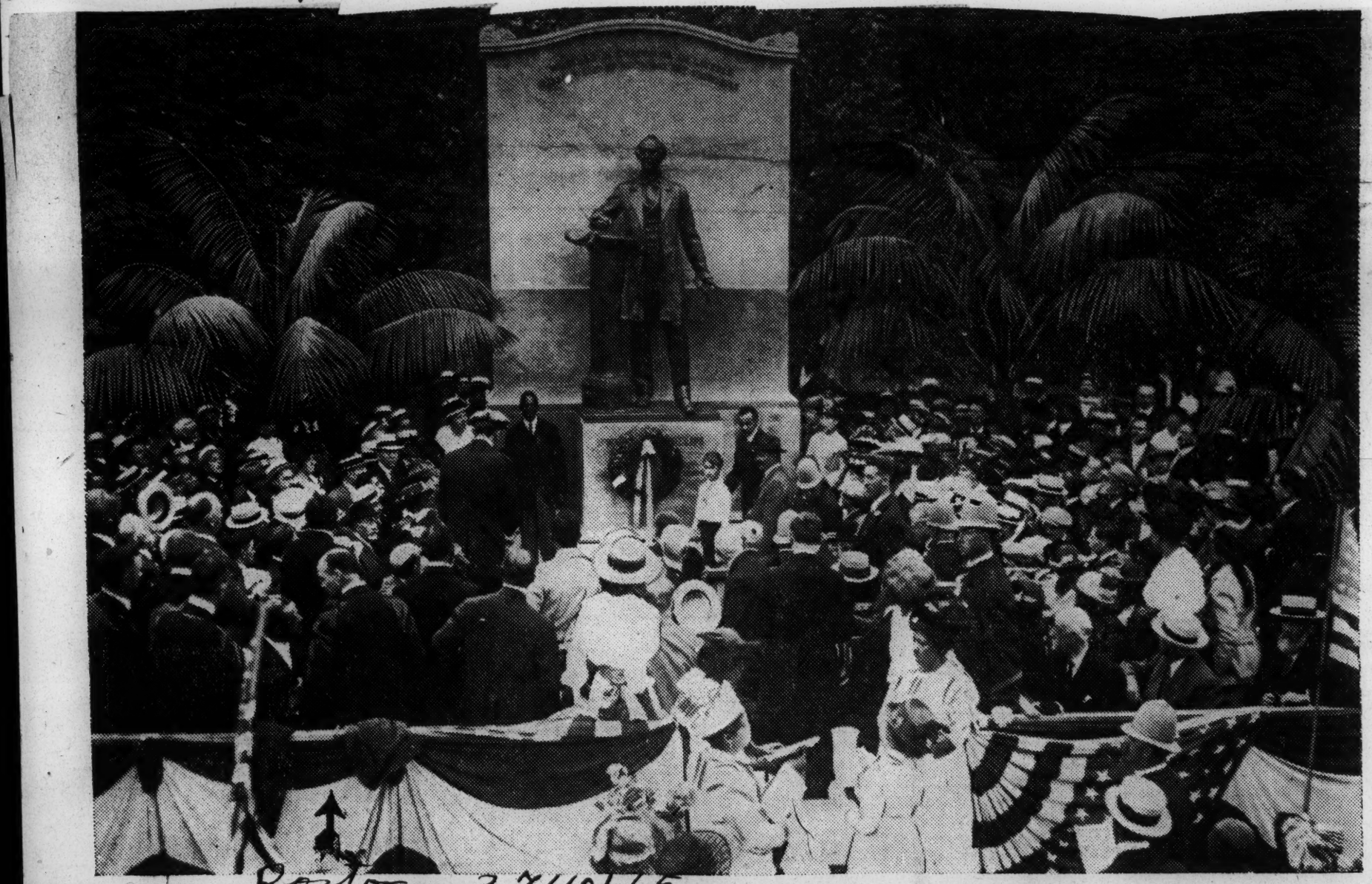
Christ Church, Providence, was the first effort of the late Rev. Dr. Crummell, following his ordination in St. Paul's Church, Boston, in 1842. He soon relinquished it. The Rev. Mr. Stokes, ordained by Bishop Whittingham, in St. James' Church, Baltimore, in 1843, organized St. Luke's Church, New Haven, the following June. In a year or so, having been priested by the Bishop of Connecticut, Mr. Stokes yielded to his old friend, whom he had known in Baltimore, Bishop Henshaw, and moved to Providence. About 1850 he went to Africa as a missionary. The Providence church was left without a pastor, and it seems to have gradually gone out of existence. What became of the money from the sale of the church we do not know.

During all our experience, we have never known any two white priests more devoted to the welfare of the colored people, than the late Calbraith B. Perry, and Robert H. Paine. If I mistake not, both of them were natives of Rhode Island. Here is a splendid opportunity for the friends of Messrs. Perry, Paine, and Crummell, to honor them in making this church at Providence, for colored people, all that it ought to be, and a fitting memorial to these pioneer laborers among the colored people.

Alexander Crummell was the first black man to be ordained to the ministry of the Church on the soil of New England. Christ Church, Providence, was the first parish of colored persons ever organized in the territory of New England. And it was the very first colored church, anywhere in the United States, to be received into union with a diocesan convention. Three colored men sat as deputies from that parish at the diocesan convention which met in St. Stephen's Church, Providence, in June, 1843.

Baltimore, March 5th. GEORGE F. BRAGG, JR.

Historical—1915



Boston Herald 7/10/15

THE UNVEILING ON THE PUBLIC GARDEN OF THE NOBLE BRONZE STATUE OF WENDELL PHILLIPS, WHOSE ELOQUENT VOICE ONCE RANG THROUGH BOSTON IN BEHALF OF THE SLAVE

Guardian

It was one of the most impressive ceremonies of the Independence Day celebration. This picture was taken just as the veil had fallen from the Statue. Beneath the figure of Phillips, at the right of the wreath, stands the great, grand nephew of Phillips, John C. Phillips, Jr., who unveiled the statue. Acting Mayor Coleman, Frank B. Sanborn, William D. Brigham and others are in the group before the statue. The arrow points to William Lloyd Garrison, grandson of the Garrison who fought with Phillips for freedom for the slave—BOSTON POST.

Back of little John C. Phillips, Junior, stands Herbert Guppy, head usher, at his side in front, wearing a felt hat, John C. Phillips, father of little Phillips, on the other side of the statue Moses F. Hunter, an usher, member of Central Committee of National Independent and New England Suffrage Leagues for Phillips's Centenary in 1911—At the centre, in front, are the Colored singers, Mrs. Nicholas Rhone on the right, Mrs. James Allen on lower step on left—Congressman W. S. Greene, front seat on platform, on right behind standing policeman—Phillips has broken fetter in left hand, right rests on speaker's stand, words seen above his head are "Whether in chains or in laurel, liberty knows nothing but victory."—Wreath covers words, Wendell Phillips, 1811-1884, Prophet of Liberty, Champion of the Slave."

Auburn Woman Tells Good War-Time Story

Mrs. W. B. Frazer of Auburn, Alabama, a daughter of a former slaveholder of the South, contributes to the readers of The Advertiser, a story in memory of her father's slaves, the story follows:

I lived in a small town in Alabama. My father was quite a large slave owner, having a number on his plantation and seven or eight at the "big house." For so small a family I often wondered how my father and mother kept eight servants employed. Since that time, I know that they were a great deal of the time idle.

During the Civil War, our men, both young and old, were at the front, or otherwise engaged for the Confederacy. Therefore, the women and children were left to the care and protection of the negroes, and we were surely guarded with jealous care. My father being a commissary, was from home much of the time. He was away when Wilson's raid passed through our village, and, it goes without saying, that we were greatly frightened at the sight of such a formidable enemy of blue coats, marching all day through the main street.

Naturally, my mother and I relied upon the negroes for protection. Our gardener came into the house and said:

"Big Miss, don't yo and Little Miss be skeered, fer while de is bref in dis body I'll stan twix yo en dem ar Yankees. Ef de think so much uv de nigger, es de say de do, I sho gwinter give em er chance if de come on dis place." So patting my little red head he tenderly said to me:

"Honey, ole Daddy gwinter tec dis chile, dem sogers ainter gwinter hurt marster's little gal, case I promus to stan by bof uv yo."

Feeling secure in the promised protection, I went singing all day, "My Daddy gointer kill the Yankees for me, cause Daddy said if they touch my little finger, them Yankees shall die."

As I said before, the army was passing through all day. Late in the afternoon the Methodist minister (the only man left in town) came down, knowing my father was absent from home, and said to my mother:

"There are always a few stragglers in an army like this, so I wish to say to you, in case you are molested, send for me."

Again we felt protected. Our house maid heard the minister make this request of my mother.

Late in the evening, to my mother's great horror, a man dressed in Confederate grey, came in without knocking, and said:

"I'm a Rebel, and have a Yankee prisoner at the gate and we want something to eat."

I, in my childish delight, exclaimed, "Oh, I am so glad to see those grey clothes. I've seen nothing but blue coats all day."

Daddy came close up to me and whispered, "Honey, he aint none uv our folks, hes er Yankee. Don't ye say no mo."

As this man came into the room the maid, Milly, heard him tell Daddy that he was a Yankee and wanted money. Without our knowledge Milly ran down the street to tell the minister of our trouble, and all out of breath she said:

"Mr. Andrews, fer Gaud sake come up to our house, dares er thousand Yankees up dar en I spec de done kilt my Big Miss en my Little Miss. Hurry up, Marster, en come on. I must git back now en stan by my white folks."

The minister came in great haste, expecting the yard and house to be full of soldiers, and, much to his relief, there were only two. At first, these men were very impudent and quite profane, but when the minister told them that he had been out to headquarters, and that General Wilson assured him that no harm should befall the women and childrn, these obstreperous fellows calmed down, and, in an altogether different tone said they merely wanted to sleep in a good, old fashion Southern bed, as they had been marching all day and were tired. The minister then told them that they might spend the night under these circumstances.

Daddy then said, "Yo kin go home now, Marster, I kin sho em whar to sleep."

Mammy, the cook, seated them in the kitchen and gave them supper, such as we had. Corn bread or muffins, and parched potato coffee. Daddy never left them and when they were through eating he said, "Now, gent'men, let me bathe yo footses en kiver yo up warm en good in bed lak I does Marster when he at home." Such kindness they did not understand. So in an undertone they said, "Old man, if you will show us where these people keep their money, and help us to get it, we will leave." In a tone of sadness he said to them, "Why, white folks, us aint got narry cent. Dat tuther raid kum er long has went en got ever drap er money us had. I sho would git it fer yo ef us had any, but sense dat time us aint been able to mak no mo." When Daddy delivered himself of that falsehood our Yankee friends left in disgust. Daddy went out to the gate with them and saw them leave, and came into our room laughing heartily and said:

"Well, Big Miss, I got rid of dem fellers in er hurry," telling of the strategy he used. While he was laughing and telling this big story, the carriage driver stepped out from some hiding place, with an axe in his hand, and said, "Big Miss, I wus standing here hine de back do all de time dem po white folks wus in his house, en ef de had er toch yo er Little Miss I would er split he heads wide open."

My mother was, indeed, overcome at such loyalty and burst into tears. Daddy, being kind of a preacher, for the want of something to say, got down

on his knees, bidding all of us to come down with him, and to this day that prayer still rings in my ears:

"Oh Gaud, I sho thanks de fer de blessings uv de day, case you sparred us frum de jaws uv de enemy. De is now gone en us is now safe. Take fuder kur uv us thu de night. Bless Marster whar eber he is. Amen."

Such faithful care as these dear slaves took of us that night was not uncommon in many places in the South. I trust that the day may not be far distant when a monument will be raised by the Southern people to the memory of our black protectors.

MRS. W. B. FRAZER,
Auburn, Alabama. Box 343.

HARRIET TUBMAN

The Boston Reliance

Wonderful Negro Women Known as the Moses of Her Race

3-29-13

Harriet Tubman, the famous negress who died recently of pneumonia in the Harriet Tubman Home for Aged Negroes, which she founded at Auburn, N. Y., has been described by many as one of the most remarkable women of this continent.

She was, so far as known, between 95 and 100 years old. Some years ago when she was found ill and penniless in Auburn a fund was established for her maintenance and care in the home which had been given her name.

Harriet Tubman's achievements as a conductor on the underground railroad, as a nurse and scout in the Union Army and as a guide and helper to her people, both before and after the war, have been recounted many tims. Every school boy and girl who reads American history has heard her name and every negro survivor of the days of slavery is familiar with her many exploits. She is credited with having led more than 300 slaves to freedom and was personally acquainted with Lincoln, Garrison, Phillips, John Brown, Gerrit Smith and Seward.

She was without education of any sort acquired from books and could not write or even relate the remarkable story of her long life. In appearance she was merely a very black and ignorant negress, who cared more for her strange visions, some of which have come true with startling accuracy, than to attempt to recount the patient tenderness and courage that made her name beloved by many, white and black, on a score of famous battlefields and in many an army hospital.

In her veins she had the fighting blood of the Ashantee Africans, the most indomitable of all tribes, from whose ranks the American slaves were gathered. She was born on a plantation in Dorchester county, Maryland, and at the age of 13 displayed her first instinctive antagonism against the tyranny of master over slave.

Roused to sudden anger at the sight of an overseer pursuing a slave with a club, she charged the man and knocked him to the ground. The enraged overseer hurled an iron weight at her, crushing her skull and inflicting an injury which resulted in fits of somnolence, to which she was subject until long after the war, when she finally obtained relief at the Massachusetts General Hospital.

This injury played an important part in fitting her for the struggle to come, for on account of it, being unfitted for the usual work of women, she was given the task by her owner of lifting heavy barrels and drawing heavy weights. Her strength became so great after a few years at this arduous work that at the age of 19 she was a match physically for the strongest men in the neighborhood and was exhibited by her master to visitors as one of the sights of the place.

During an illness at this period of her life she became very religious developing an almost fanatic faith, which later carried her through dangers where strong men of her race faltered.

When her master died word went around the quarters that the slaves were to be "sold South" the thing most dreaded by negroes of the upper tier of Southern States. Harriet counselled the negroes to run away, but none of them had sufficient courage to follow her and in the end she made her way to freedom alone and without compass or knowledge of the country, simply by following the Northern star.

She obtained employment and saved all she learned. Then she disappeared and was not seen for months. She had dared to return to the land of bondage to show others the road to liberty.

Quaker Abolitionists in Philadelphia aided her. She soon had an underground railroad in working order and so perfect were her plans and so efficacious her methods that a few years ago, when Susan B. Anthony introduced her to a woman suffrage audience in Rochester, Harriet said:

"Yes, ladies, I was de conductor of de underground railroad fo' eight years, an' I kin say w'at mos' conductors can't say—dat I nebber run my train off de track an' I nebber los' er passenger."

It wasn't long before rewards were offered throughout Maryland and Virginia for a negro woman who was luring the slaves away from their homes. The price for the capture of Harriet Tubman dead or alive rose to more than $40,000; but she was never taken. She made 20 or more trips in the very heart of the country where the rewards were offered and continued her work almost without cessation until the beginning of the civil war.

On the way to attend an abolition meeting in Boston at the invitation of Gerrit Smith she stopped off at Troy and while there fought her greatest battle. Charles Nalle, a fugitive slave and a half brother of the master who had followed him was a captive in Troy, having fallen into the hands of officers and been remanded back to Virginia.

Harriet went immediately to the office of the United States Commissioner, collecting on the way a large crowd.

When she arrived bids for the slave's purchase were already in progress. The owner offered to sell for $1200, but when that was bid he raised the price to $1500. A man across the street raised a window and shouted:

"Two hundred dollars for his rescue, but not a cent for his master."

That fired the crowd. It charged ahead toward the slave with Harriet Tubman in the fore. Aided by her strength and the backing of her followers she broke through the police lines, seized the prisoner under the armpits and began to drag him down the street.

A policeman hit her on the head with his club, and freeing one hand she knocked him back into the crowd. Another jumped for her, but she caught him about the neck, throttled him and threw him over her shoulder.

She was dragged down, but kept her hold on the slave. Inspired by her splendid show of spirit, the crowd massed around her and dragged her and the slave to the river, where the fugitive was thrown into a boat which pulled out. There was a continuation of the fight in a house on the other bank of the river and two men were shot, but Harriet got across in time to win the battle and the slave escaped.

At the request of Gov. Andrew of Massachusetts she gave her services as a spy during the war. Only a little of her accomplishments as a spy is known, but in the book by Sarah H. Bradford, called "Harriet, the Moses of Her People," it is related that she was often under fire and that "she led our forces through jungle and swamp, guided by an unseen hand."

It was only recently that she obtained recognition of her services by a pension from Congress. Her home in Auburn, which became her own through money raised by the sale of Mrs. Bradford's book, she turned over to the Zion A. M. E. Church as a home for aged and infirm negroes.

John Brown, introducing Harriet Tubman to Wendell Phillips, spoke these words:

"Mr. Phillips, I bring you one of the best and bravest persons on the continent, General Tubman, as we call her."

And Phillips, writing of the incident to a friend, said:

"In my opinion there are few captains, perhaps few colonels, who have done more for the loyal cause since the war began, and few men who did before that time more for the colored race than our fearless and sagacious friend Harriet."

INTERESTING HISTORY OF COLORED COMMUNITY

GOULDTOWN.—A very remarkable settlement of ancient date, by William Stewart and the Rev. Theophilus G. Steward, retired chaplain of the U. S. Army, published from the press of J. B. Lippincott Co., Philadelphia, is the title of a book which tells the history of a settlement of colored people in Cumberland County, N. J., about two and a half miles east of Bridgeton, N. J., which settlement is said to be more than two hundred years old.

The original founders of the community were the Gould and the Pierce families, there being a Gouldtown and a Piercetown, but both sections are generally known as Gouldtown.

The book gives some very interesting facts concerning the progress and development of the colored people forming this community, and it is declared that many of the men of the community have achieved national distinction. Notable among the eminent characters belonging to this community have been Bishop Benjamin F. Lee of the A. M. E. Church, formerly president of Wilberforce University, Ohio, the Rev. Theophilus G. Steward, for many years a chaplain in the United States Army, and now, since his retirement from active service, filling a professorship at Wilberforce, and the Rev. Theodore Gould of the Philadelphia conference, serving as presiding elder for a number of years. There have been physicians, lawyers, dentists, teachers, writers and expert mechanicians of all kinds given to the race from this original Negro community, which is still thriving and developing.

THE AGE reproduces this week a picture of a family reunion at Gouldtown at which more than one hundred and seventy-five were present, and of this number one hundred and eighteen were direct lineal descendants of the Gould family, including Bishop Lee and Chaplain Steward.

The book is handsomely printed on heavy deckle-edge paper, elegantly bound. It is sold at $2.50, and can be procured from any bookseller, or from Wm. Steward, Bridgeton, N. J., or the Rev. T. G. Steward, Wilberforce, Ohio.

FLAGS AT HALF MAST IN HONOR OF DOUGLASS

The Guardian

OFFICIAL RECOGNITION OF COLORED ABOLITIONIST BY ORDER OF MAYOR OF BOSTON ON 20th ANNIVERSARY OF DEATH OF FREDERICK DOUGLASS.

(Boston Post, Feb. 19, 1915.)

Tomorrow is the 20th anniversary of the death of Frederick Douglass, the Colored Abolitionist and orator. At the intercession of the National Independent Equal Rights League Mayor Curley has ordered that flags should fly at half-mast tomorrow in honor of the great and heroic service rendered his country.

CITY OF BOSTON, OFFICE OF THE MAYOR.

Feb. 18, 1915

Mr. William Monroe Trotter.
49 Cornhill,
Boston, Mass.,

Dear Mr. Trotter:

In harmony with your request, I have been very pleased to direct City Messenger Leary to raise flags upon all public buildings in the city of Boston, upon Saturday, Feb. 20, in commemoration of the 20th anniversary of the death of Frederick Douglass.

It is eminently fitting that the city of Boston should thus honor one whose life and labors largely related to our city and whose splendid service for the freedom of the slave and the safeguarding of human liberty entitle him to every homage within our mutual gift.

Faithfully yours,
JAMES M. CURLEY,
Mayor of Boston.

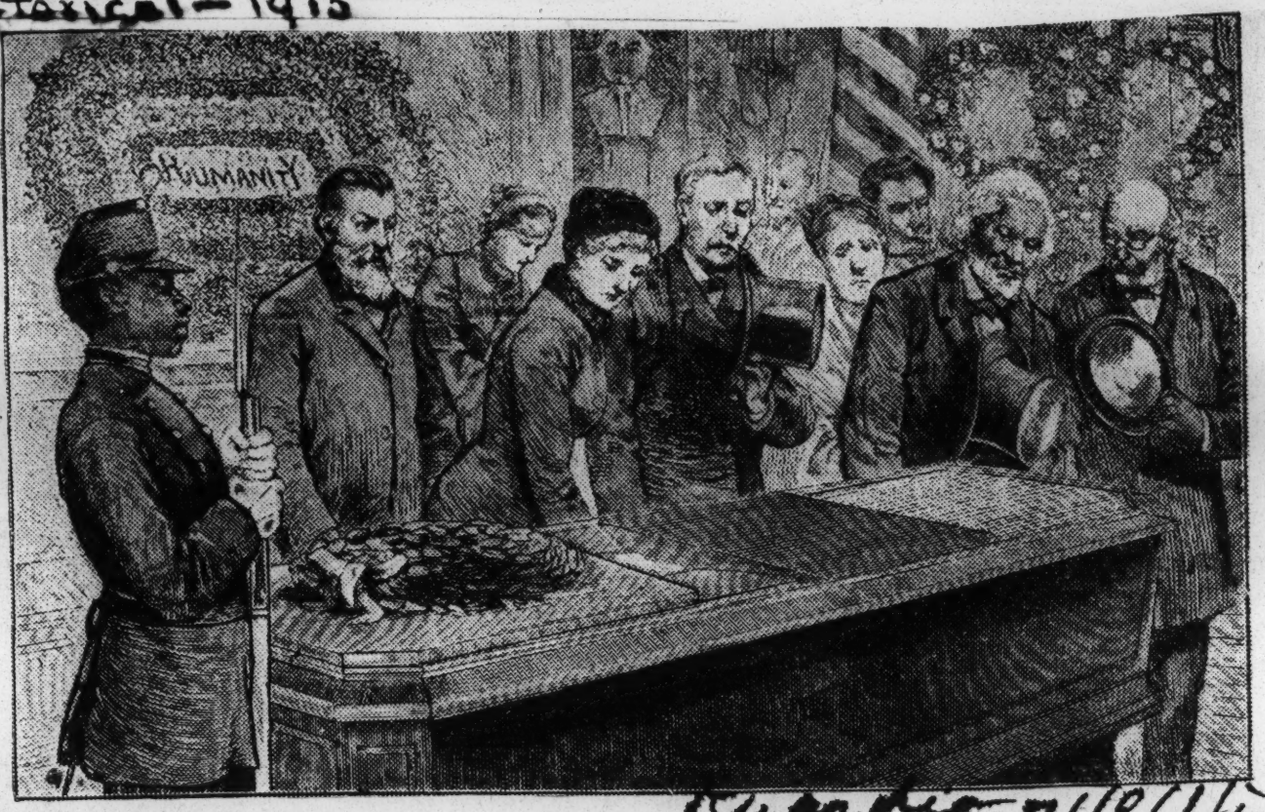
History Story-Telling Association Organized.

Articles of Incorporation of the Afro-American History Story-Telling Association were filed in the office of the Recorder of Deeds last week. The incorporators state their objects and purposes as follows: "The Association shall be ducational, literary and national in scope; to promote the collection and preservation of historical material pertaining to the Negro race; to organize and maintain libraries and museums; to arouse public interest in historical celebrations; and to accumulate biographical sketches and obituary records."

The officers and incorporators of the Association are: Laure E. Wilkes, president; Mary L. Mason, first vice-president; Annie May Miller, second vice-president; Nellie M. Quander, recording secretary; Bertha J. Mondy, corresponding secretary; Minnia A. Lucas, financial secretary; Sadie A. Gaskins, treasurer; Alma J. Scott, librarian; and Rachel E. Guy, Laura E. Joiner, Josephine L. Dandridge, Ella M. Boston, Ellen Truman and Carrie C. Thomas.

It is planned to organize branch Associations in other cities throughout the country and the story-telling feature will be introduced to a number of classes of the younger members of the race at once.

Historical - 1915



Funeral of Wendell Phillips. Frederick Douglass Looking Upon the Face of Wendell Phillips, Feb., 1884, as Hi Body Lay in State in Faneuil Hall—Here His Great All-Day Centenary Celebration Closed Wednesday Nigh Nov. 29, 1911—Two of Same Soldiers of Col L., 6th Regiment, M. V. M., Stood Sentinel With Two Others.

Lynn Mass Telegram

MAY 25 1915

OUR COUNTRY— By OUR PRESIDENT

A History of the American People

By WOODROW WILSON

Published by a special arrangement with the President through The McClure Newspaper Syndicate

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A NEGRO UPRISING

A second negro plot startled New York in 1741, showing itself, as before, in sudden incendiary fires.

It was thought that the slaves had been incited to destroy the town and there was an uneasy suspicion that these disturbing occurrences were in some way connected with the slave insurrection in the South.

Uprisings of the slaves had recently occurred in the West Indies. South Carolina had suffered such an outbreak a little more than two years before. In 1738 armed insurgent negroes had begun there, in a quiet parish, the execution of a terrible plot of murder and burning which it had taken very prompt and summary action to check and defeat.

Such risings were specially ominous where the slaves so outnumbered the whites; and it was known in South Carolina whence the uneasiness of the negroes came.

At the south of the province lay the Spanish colonies in Florida. Negroes who could manage to run away frm their masters and cross the southern border were made very welcome there; they were set free and encouraged in every hostile purpose that promised to rob the English settlements of their ease and peace.

When bands of negroes, hundreds strong, began their sudden work of burning, plundering and murder where the quiet Stono runs to the sea no one doubted whence the impulse came.

And though a single rising was easily enough put down, who could be certain that that was the end of the ominous business.

No wonder governors at Charleston interested themselves to increase the number of the white settlers and make their power of self-defense sure.

Such things, however, serious as they were, did not check the steady growth of the colonies.

It was not yet a question of self-government or of the preservation of their peace that dominated their affairs; and only those who observed how far-away frontiers were being advanced and two great nations being brought together for a reckoning face to face saw what was the next, the very near, crisis in store for the English in America.

Though all that time of peace a notable drama was in fact preparing.

Slowly, but very surely, English and French were drawing nearer and nearer within the continent—not only in the North, but throughout all the length of the great Mississippi. Step by step the French had descended the river from their posts on the lakes; and while peace reigned they had established posts at its mouth and begun to make their way northward from the Gulf.

So long ago as 1699 they had built a stockade at Biloxi; in 1700 they had taken possession of Mobile Bay; by 1716 they had established posts at Toulouse (Alabama) and at Natchez. In 1718 they began to build at New Lrleans. In 1719 they captured and destroyed the Spanish post at Pensacola.

By 1722 there were 5,000 Frenchmen by the lower stretches of the great river; and their trading boats were learning all the shallows and currents of the mighty waterway from end to end.

Meantime, in the North, they advanced their power to Lake Champlain, and began the construction of a fort at Crown Point (1721).

That same year, 1721, French and English built continuously near each other on Lake Ontario, the English at Oswego, the French at Niagara among the Senecas.

THE LATE HARRIET TUBMAN

NEW YORK WOMEN UNVEIL SHAFT TO HARRIET TUBMAN

Splendid Tribute to Late Famous Conductor of Underground Railway Paid by Harriet Tubman Club of New York City and State Federation.

CONDUCTED 400 SLAVES TO FREEDOM BEFORE WAR

Beautiful Monument at Auburn Dedicated Amid Impressive Ceremonies on Independence Day.

Auburn, N. Y., July 6.—Impressive ceremonies were held at the Fort Hill Cemetery by the Harriet Tubman Club of New York City, assisted by Empire State Federation of Women's Clubs yesterday at the grave of Harriet Tubman, the late famous conductor of the underground railway.

The "Civil War heroine" died last year at the age of ninety-six.

Harriet Tubman, who was born in slavery, fled to the North, and after regaining her freedom in this manner assisted 400 slaves to freedom. John Brown commissioned her "General Tubman and Congress gave her a pension.

The monument is a shaft of handsome design, one of the principal figures being three oak logs out of which flowers are growing. This monument was made in the city of New York, the design was the work of Mrs. Jackson Stuart. The following inscription appears on the stone: "In memory of Harriet Tubman-Davis, heroine of the underground railroad, nurse and scout in the Civil War. Born in Maryland about 1820. Died at Auburn, March 10, 1913. Servant of God well done. Erected by the Harriet Tubman Club of New York City, assisted by the Empire State Federation of Women's Clubs, Monday, July 5, 1915, at 4 P. M."

Rev. C. A. Smith of Auburn offered a short invocation, after which Mrs. Frances Smith, first president of the Home, gave a short address on "Harriet Tubman as I Knew Her." The

presentation of the stone was made by Mrs. H. T. Johnson of Auburn, proxy for Mrs. M. J. Stuart, president of the Harriet Tubman Club of New York City, and Mrs. Mary B. Talbert of Buffalo, who represented the Federation.

Mrs. Kitura Cannon, president of the Board of Managers of the Home, accepted the monument on behalf of the colored people of Auburn.

The Harriet Tubman Club of New York is deserving of credit for the splendid work it has done through the untiring efforts of its president, Mrs. M. J. Stuart, in raising funds for this monument. The cost of the monument was somewhat over $150, the Empire State Federation of Women's Clubs giving $69.90 of that amount.

ISRAEL A. M. E. CHURCH.

By J. W. Cromwell.

Mention was made in my preliminary sketch of some of the men active in steps to give the youth of the District of Columbia the advantages of an education, namely, Nicholas Franklin, George Bell and Misses Liverpool, who erected a school house for this purpose in 1807. This house was situated near the Providence Hospital, in Southeast Washington, and not distant from the Ebenezer M. E. Church, located on Fourth street. As this church had a large contingent of colored members, it is not surprising that their presence created friction, which was the more noticeable because of similar action in Baltimore, Philadelphia and New York. In 1816 this unrest culminated in the congregation of the A. M. E. connection at Philadelphia and the election of Richard Allen as their first Bishop, although Daniel Coker, from Maryland, was first chosen, but for some unexplained reason his election was not insisted on. The dissatisfaction of the colored members of the Ebenezer Church manifested itself in two different ways.

In the fifth day's session of the First General Conference of the A. M. E. Church, Washington City is specified as a part of the boundary limits of the Baltimore Conference, and in the meeting of the Baltimore Annual Conference, held April 18, 1819, in the A. M. E. Church on Saratoga street, Baltimore, David Smith was one of those ordained a deacon and subsequently appointed missionary to Washington City.

In 1820 the dissatisfied took steps looking to the securing of a place for their independent worship, and in 1822 Rev. Smith came here to take charge of Israel. Strange to say, Rev. Smith met physical resistance to his mission, and from colored people themselves. Nevertheless, Israel African Methodist Church thrived, becoming the first colored church to have a colored pastor, forty years before Mt. Zion, in Georgetown. From Israel came most of the leaders of the colored race here before emancipation. John F. Cook was in Israel before he joined Union Bethel on its organization, in 1838, from which the Fifteenth Street Presbyterian Church was formed, in 1841. Here Alethea Tanner gave her first active support. Here Scipio Beans, famous in the early history of the A. M. E. Church as a missionary, was a staunch member. Of the pastors of Israel, several became bishops—Rev. D. A. Payne, Alexander W. Wayman, Jas. E. Shorter and Henry M. Turner, in the A. M. E. Church, and R. S. Williams, N. D. Cleves, C. H. Phillips, in the C. M. E. Church, into which Israel was merged in the second stage of its existence.

Israel was noted for the assembling of the first colored conference of any kind held here in 1834, when its appearance made a profound impression alike on whites and blacks. In his "Scraps of History," Bishop James A. Handy says: "The fact of a colored conference being held in Washington City attracted considerable attention and was the occasion of much comment. White and colored people crowded the church during the session, and this was especially true of the sessions on Sunday, when the church was crowded all day to hear the ministers of the conference preach. The conference visited President Andrew Jackson in a body, and the President expressed his high appreciation of the work being done by the colored ministers for the salvation of their own people." From an eye-witness of this conference, the late Mrs. Everett, the writers got a first-hand view confirmatory of what the bookmen wrote.

Historiographer S. L. Nichols, in whose mother's house some of the first meetings of Israel were held, can well say that Israel was regarded as the hot-bed of free Negro leadership in these perilous times, when the battles for the abolition movement were waged in Congress on the Hill and in the Church under the Hill, where those of the race who dared to supplement the activities of their friends and advocates in the political and legislative field would gather and take council. This passing reference must survive for a subsequent chapter.

HARRIET TUBMAN IS A SHADOW OF FORMER SELF

Mrs. Mary E. Talbert Tells of Aunt Harriet's Condition

VERY FRAIL AND FEEBLE

Mind of "Grand Old Woman" Clear, and She Appreciates Visits of Friends—Was a Woman When Stars Fell.

2-27-13

Special to THE NEW YORK AGE.

BUFFALO, N. Y., Feb. 26.—Mrs. Mary B. Talbert, president of the Empire State Federation and chairman of the executive board of the National Association of Colored Women, visited Harriet Tubman at her home in Auburn, N. Y., Lincoln's birthday and found the "grand old woman" very feeble and a shadow of what she was one year ago.

In relating her latest visit to the home of Harriet Tubman, Mrs. Talbert writes:

"It might be interesting to members of the Empire State Federation of Women's Clubs to know how Aunt Harriet is getting along these days. It was my pleasure to visit her recently, and I was indeed surprised to note how very feeble she was—frail, emaciated and bedfast. She is but a shadow of what she was one year ago. I took pleasure in observing that her mind was clear, and I was pleased to know that she enjoys visits from her friends.

"Her room, thoroughly sanitary—white and immaculately clean—was brightened with flowers. The room is kalsomined white, and the furnishings are white enameled. As I bent over to listen to her feeble voice, she bade me thank the women who were helping to make her last days on earth comfortable. The home is compelled now, due to her feeble condition, to have a nurse who looks after Aunt Harriet alone.

Was Born About 1815.

"I said to Aunt Harriet: 'This is Lincoln's and Douglass' birthday; have you any idea what season of the year you were born?' 'No,' she replied, 'I don't know when my birthday comes. I only know when the New Year commences. I am one year older and one day nearer home.' She also said when the great shower of stars fell in 1833 she was a full grown woman and was hired out to do laborious work; hence, it is more than likely that time.

"After telling me of some of her remarkable escapes, and there was a pause in the conversation, she smiled and said: 'I've been firing up a long time for my journey, but now I'm almost home. God has shown me the Golden Chariot, and a voice spoke to me and said, 'Arouse, awake, sleep no longer; Jesus does all things well.'

"After a moment's hesitation she continued: 'Tell the women to stand together, for God will never forsake us;' and finally, half dozing, as I shook her hand to say good-bye, she smiled that peaceful smile of hers and said: 'I am at peace with God and all mankind.'

"Money is needed to help Aunt Harriet in these last few days. The home furnishes her with room and board free. Her expenses comprise salary and board for her nurse, medicine, doctor's fees, delicacies, equipment for the sick room and laundry bill. The weekly expense for her nurse is $4 salary and $3 board, making $7 a week. Other expenses make the cost of maintenance $10 a week or $40 a month. She receives a pension of $20 a month, thus leaving $20 a month to be secured by the board of managers. The State Federation has given $142 toward her support."

THE TUBMAN MEMORIAL

Technical Description of the Tablet Soon to Be Unveiled Here.

There will soon be placed on the walls of the Cayuga County Court House by the citizens of Auburn, a bronze tablet to the memory of Harriet Tubman. The noble achievements of this brave soul are summed up with epigraphic conciseness in the inscription on the tablet which is as follows:

In memory of

HARRIET TUBMAN

Born a slave in Maryland about 1821.
Died in Auburn, N. Y., March 10, 1913.

Called the "Moses" of her people; during the Civil War, with rare courage she led over three hundred negroes up from slavery to freedom and rendered invaluable service as nurse and spy.

With implicit trust in God she braved every danger and overcame every obstacle; withal she possessed foresight and judgment so that she truthfully said:

"On my underground railroad I nebber run my train off de track, and I nebber los' a passenger."

This tablet is erected by the citizens of Auburn

1914

The tablet was designed and cast by the John Williams, Inc. Bronze Foundry of New York City. A description of the design is as follows:

The tablet measures 4 feet high by 2 feet five inches wide. It is rectangular in form with extended corners, and arched top. The raised border is decorated with a bead-and-reel ornament.

At the top the arched extension contains the portrait of Harriet in low relief. The portrait is surrounded by a wreath of laurel also in low relief. This portrait was modeled from photographs of Harriet and is a wonderfully life-like reproduction of her kindly features. Kindly and serene—yet there shines through these homely and rugged features an expression which betokens the indomitable spirit within, a spirit which so often spurred her on to the performance of heroic deeds of patriotism, and of succor to the harried souls of her own race.

The sculptor of this bas-relief portrait is Allen G. Newman, one of the best known of the younger sculptors of New York City. Mr. Newman has modeled many portraits in bronze of famous people. Probably the most important of his sculptoral productions is the colossal bronze group on the monument erected by the Gate City Guard of Atlanta, in Piedmont Park, Atlanta, Georgia. This monument entitled The Triumph of Peace, commemerates the ending of the war between the North and the South.

In the Harriet Tubman design careful attention has been paid to the decorative effect produced by beautiful lettering. The lettering on the tablet has been very carefully modeled and the studied graduation in sizes of the letters in the various lines, the "balance" of lines and the treatment of the finely modeled classic Roman lettering combines most harmoniously with the rest of the tablet and produces an effect which is most pleasing to the eye.

The tablet is cast entirely in one piece of United States standard bronze. This is composed of 90 percent. pure copper, and 10 per cent. tin and zinc. The cast is a perfect one, reproducing with the utmost fidelity all of the fine detail of the sculptor's work in the clay. The color of the bronze is what is known as "statuary bronze." This is a brown color which will grow richer and mellower in tone by age but the bronze should be given some little attention, that is, the dust and grime should be wiped from the bronze from time to time.

The City of Auburn will, of course, in the years to come have many beautiful works of art in sculptural marble and bronze, but there will be none which will tell a story of greater self-sacrifice and greater heroism than the story told in this Tubman tablet relief; a story of an obscure member of the negro race inspired to deeds of heroism because of her patriotism and love of her fellowmen—and this story, now set forth in this tablet of imperishable bronze, forms an inspiring "page in bronze" of American history which will still exist, when the granite walls of the building on which it is placed have crumbled to dust.

WILLIAM DONALD MITCHELL.

Historical — 1915

Guardian 7/10/15

BOSTON'S OFFICIAL STATUE OF WENDELL PHILLIPS.
Unveiled and Dedicated on Boston's Public Garden July 5th, 1915, the 50th Independence Day After Emancipation of the Slaves.

Colored Schools in Maryland

Their ORIGIN and Their NEEDS

By HOWARD E. YOUNG

III

No more interesting authority could have written on the public schools of Maryland than Mr. Young. We regret exceedingly that the continuity of Article II was broken in the making-up of forms.—Ed.

Baltimore, the metropolis of Maryland and the gateway of the South, has, in many lines of human activity won for itself a name worthy of the highest honor. Its fine location on the 'fall line'' of the Patapsco river, its nearness of the West and to the world's center of cotton production have conspired to make it a giant in exports and a great manufacturing and distributing center.

It is only when we come to the matter of popular education that we are compelled to note a backwardness that has tended to make it unfavorably conspicuous among American municipalities. To a student of the city's history several causes for this condition stand out prominently, a few only of which need be recited here.

In the first place, Baltimore has been conservative in many matters beyond the degree where this quality is a virtue. In no respect is this fact shown more clearly than in the matter of public improvements. Sewerage, water supply, the placing of wires underground, paving and many other imporant improvements that go to contribute so much to the comfort and convenience of citizens are of the most recent origin. Again, ours is not a really rich city, the number of great concerns employing thousands of persons being few, while the sources of revenue through taxation are so restricted as to cause the burden to fall very heavily upon small property owners. Finally the dual system as to boys and girls, which for a long time obtained, and the dual system as to races, which still exist, made Baltimore's educational dollar worth less than that of other cities of its class.

Then, too, Baltimore suffered from a brand of politics that all too frequently made for retardation rather than for progress.

But in spite of all these untoward circmstances the general tendency was upward. At every period, however dark it seemed to be, there were to be found men and women with the wisdom and courage to strive to put the schools on a higher and better plane. Every School Board, notwithstanding its unwieldly numbers and the method of selecting its members, contained the names of strong men with a vision and who deeply had the schools at heart.

Dr. J. M. Rice writing in The Forum in 1892 placed the schools of Baltimore at the bottom of the ladder among American cities of the larger class. Although his hasty investigation of the schools may have done our city some injustice, the fact that in less than eight years their whole system of management had undergone a revolutionary change tends to confirm the wide-spread opinion of their low standard.

From what has been said one would be led to the conclusion that the schools for colored children would fare very badly under the conditions that existed. But such was not the case. While the schools for these people naturally suffered along with the rest, yet when all things have been considered pretty liberal provisions were made for educating the colored youth. Lots were secured and buildings were erected in desirable neighborhoods where the surroundings were altogether for good school work. The faculties of colored schools possessed attainments equal to those in schools for white children, and while some considered it equivalent to a promotion to be transferred to a white school, yet there were many who were in love with their work and labored arduously and faithfully for the good of the pupils committed to their care. As in the case of the work in the counties of Maryland the schools of our city for colored children were established by the Baltimore Association for the Moral and Mental Improvement of Colored Persons.

As early as 1865 by Resolution No. 6, the City Council made an effort to provide for the mental improvement of the colored youth. The matter, however, was held in abeyance until 1867, when Resolution 45 provided for the taking over of the Association schools by the city. Under the law the schools were to be conducted as those for white children. In 1868 the schools were formally taken over and reorganized under the control of the School Board. Some idea of the prevailing sentiment as to the character of the training of the colored pupil should receive is reflected in the following paragraph from the report of the Board of School Commissioners for the year 1868.

''The schools for colored children have been reorganized under the direction of the Board. Very material changes in the corps of teachers were made, and some changes of location. It was thought neither advisable nor practicable to provide such grades of schools for this class of our population as are in use by children of white parents. The schools are very similar to our primary schools, and if, in the future, it should be found desirable, the pupils may be instructed in some of the branches of study pursued in our grammar schools.''

The cost of these schools the first year of their management by the city was $30,000. Among the ''material'' changes made was the elimination of colored teachers, several of whom were employed in the Association schools, both as principals and as assistants. But the colored people were not asleep on these matters. Meetings were frequently held and a genuine interest in the educational welfare of their children was shown.

Within two years they had secured some grammar grade instruction in their schools. The more advanced among them in thought, foreseeing the advantages that would accrue to their children by inspira-

tion, social contact and interest through the employment of colored teachers in colored schools, waged a long and intelligent fight for the accomplishment of this end. Arrayed against them were white people who sincerely believed that colored children would be more obedient and responsive to white instructors than to those of their own race. Other white people whose own interests or the interests of their friends would be jeopardized were also opposed to any change. There were, too, colored people who lacked faith in the qualifications and ability of their own teachers to impart the required instruction.

For twenty years the agitation went on intermittently. It is regrettable that limited space precludes the mentioning of the names of many who participated in this notable struggle. Few, however, took a more prominent part than Drs. Harvey Johnson and Wm. M. Alexander. Success finally came in 1889, for by an ordinance of the Mayor and City Council adopted May 3, 1888, all teachers employed in colored schools built after the adoption of the ordinance in question were to be of the colored race.

The first school to be built after the passage of this law was old No. 9, at Carrollton and Riggs avenues, now known as No. 39, and at present occupied by white children.

The interest in this school and the experiment of colored faculties was intense. As heads of the new institution the School Board appointed Mr. George W. Biddle, who had been brought into the city system by the annexation of the Belt, male principal, while Miss Fannie L. Barbour, who had for sometime previous been the principal at Catonsville, was made principal of the Female Department.

Miss Barbour entered the city by examination, passing with a high average, and, at the same time, upsetting a tradition of the times. Both Mr. Biddle and Miss Barbour are still in the school system.

But interest in this new departure was not confined to colored people. Many white friends who sympathized with her upward struggles were delighted because of the opportunity thus afforded their colored neighbors to "learn to do by doing." Not the least among these was the Hon. Ferdinand C. Latrobe, then Mayor of Baltimore, who died not many years ago, and for whom the colored people of Baltimore had the highest regard.

That the plan was successful is shown by the strong efforts put forth by the late Hiram Watty, Dr. J. M. Cargill, Harry S. Cummings, and others to place all the colored schools under colored faculties, a condition that might never have been accomplished under the terms of the ordinance of 1888, already referred to.

But the work of direct legislation was ended. Colored schools were now to advance by a new plan "not nominated in the bond." The new City Charter went into effect in 1899 and by its provisions the old School Board composed of one member from each city ward, was abolished and a Board of nine members appointed by the Mayor and confirmed by the Second Branch of the City Council replaced it. The fact that it was appointed by the late Thomas G. Hayes is the most eloquent testimonial of its ability to handle efficiently the very difficult problems incident to the reorganization of a great school system. Among its members may be mentioned the late Judge Baer, Hon. Joseph Packard and former Mayor Alcaeus Hooper. Colored people looked upon these names as a guarantee of equitable and just treatment of their school affairs.

One of the first acts of the new Board, which came into being in February, 1900, was the selecting of a superintendent.

Their choice was Mr. James H. Van Sickle, of Denver, Colo. Professor Van Sickle tackled the colored school problem immediately after assuming his duties as superintendent, and early came to the conclusion that colored teachers for colored children would be to the advantage of all concerned. On this point the Board was a unit, but as to the best method of accomplishing this purpose two distinct opinions arose. Judge Baer wished colored schools put under colored faculties immediately, using such teaching timber as could be secured, weeding out later such a proved unfit. Mayor Hooper favored turning the schools over only as fast as competent faculties could be secured, thus keeping up a high standard in a class of schools that to his mind needed it most. The plan of Judge Baer, however, prevailed and in a few years the last of the white faculties was removed from colored schools. It was but natural that with the reorganization which came after the upheaval in the schools resulting in the retirement of Mr. Van Sickle in 1911, there should be considerable apprehension among colored people as to whether their interests would be given the same consideration as had been done during the preceding eleven years. During the past four years, however, nothing has developed to justify the alarm which was then felt.

A study of the following figures will give some idea of the extent and variety of the problems affecting Negro education in the City of Baltimore.

There are in all, 17 colored schools, which are in charge of 268 teachers, 59 of whom are men and 209 are women. During the year 1913-14, there were 12,088 different pupils in the schools, the average belonging being 9,570 and the average attendance 8,101. The percentage of attendance in colored schools was 85. This is 6 per cent less than that of the whites.

Poor attendance is a serious drawback to the progress of colored children. The school attendance department does not seem to have met with much success in improving the attendance of the Negro child.

During the year mentioned there were 5,371 boys and 6,717 girls in our schools. The per capita cost for the children in the colored elementary schools lies between $22 and $25.

The following special schools or classes are maintained for colored persons: 5 night schools, which aided 2,086 pupils; 1 normal school for the training of teachers, which had 24 pupils, 2 summer review schools to help backward or deficient pupils, in them were 501 children; and in addition there are well equipped manual training and cooking centers for instructions in useful arts.

In July of the present year the Board elected Mr. Chas. J. Koch superintendent. Mr. Koch is affable, young, energetic and resourceful. There seems to be no valid reason why colored schools under his leadership should not go forward by rapid strides and attain to a very high efficiency.

The concluding article will deal with the Colored High School; the Training School and the needs of the colored schools in both the counties of Maryland and the city of Baltimore.

Philadelphia Eve. Telegraph

NOV 27 1915

ROBERT C. OGDEN LAUDED FOR WORK TO AID THE SOUTH

Philanthropist's Memory Honored by Virginia Educational Association.

DR. ALDERMAN SPEAKS

Tells of Meeting With Benefactor of Colored Race and His Achievements.

RICHMOND, Va., Nov. 27.—"The chiefest weapon of Robert Curtis Ogden in all his record of achievement was absolute self-forgetfulness." Thus did President Edwin A. Alderman, of the University of Virginia, eulogize the man in whose memory the Virginia State Teachers' Association held its closing meeting here under the auspices of the Co-operative Education Association.

"I have never known a man intimately who won such fine pleasure and happiness through complete self-surrender," continued Dr. Alderman. "He was modest, but conscious of leadership; patient, but vigilant; hopeful, but very busy and dauntless. And he will endure as a figure of humanitarian enthusiasm, a friend of a good cause and a struggle for the common good."

John Marshal High School, where the memorial meeting was held, was crowded to the rearmost seats in the balcony.

FOR OGDEN MEMORIAL.

Dr. Alderman, as well as the other speakers who included President Samuel C. Mitchell, of the University of Delaware, and Dr. William Adams Brown, of Union Theological Seminary, New York, thought it fitting that the educational forces of the country should raise a memorial to Robert Ogden, and that this memorial should be placed at Hampton Institute, where "The creative spirit of Samuel Armstrong first touched him to higher issues and transferred the virile young merchant into a student of society and lover of his kind."

Both Dr. Brown and Dr. Mitchell told of the great influence Mr. Ogden wielded as head of the Southern Education Board and the large results that had come from his efforts.

ACTIVE FOR EDUCATION.

Mr. Ogden died on August 6, 1913, after devoting nearly forty years of his life to constructive educational work in the South as president of the trustees of the Hampton Institute, during which time his inspirational leadership led to the formation of the Southern Educational Board in 1901. His work has been so widely appreciated that a committee headed by William H. Taft and composed of a large number of prominent educational authorities have proposed the erection of a memorial to Mr. Ogden in the form of an auditorium building at Hampton Institute.

At last night's meeting Mr. Alderman, who was one of Mr. Ogden's early associates, told, among other things, how Mr. Ogden's plans for the Southern Education Board were divulged to him during a canoe trip on the Kennebunk River, in Maine.

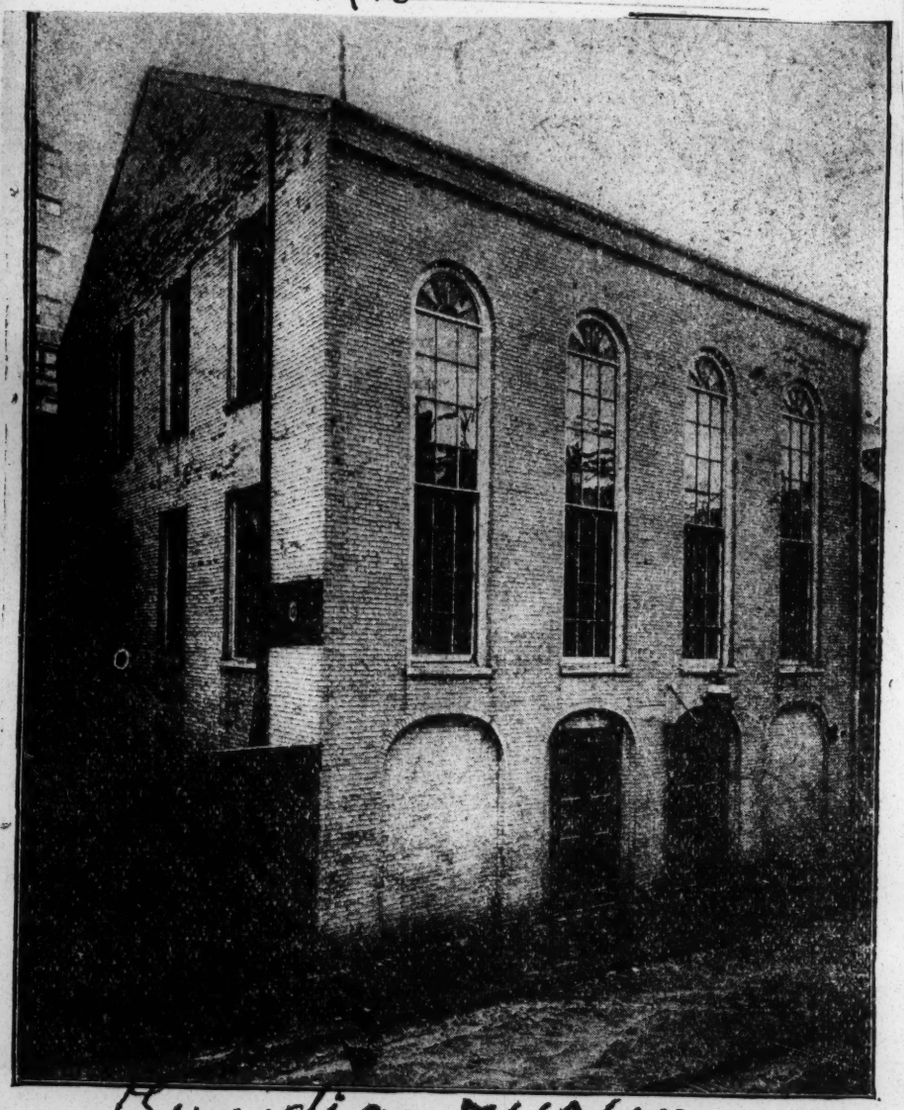
TELLS OF MEETING.

"In the summer of 1901," said Dr. Alderman, "I received a telegram from Robert C. Ogden, asking me to come to him for a conference at his summer home, Kennebunkport, Maine. I accepted the invitation, and found awaiting me there not only Mr. Ogden, but my old friend and colleague, Charles D. McIver, of North Carolina. This meeting was my first acquaintance with Mr. Ogden and my first reunion for a long period with my old coworker, McIver. Mr. Ogden was then well past the meridian of life, but abounding in physical vigor and as eager an idealist as ever dreamed of a better world. The impression he made upon me then is the same I have of him now, save that it is deepened and heightened by experience of him and affection for him.

"Here was a man vital in body, pure of spirit, keen of mind, happy of heart and utterly given over to thought of unselfish helpfulness to individuals and masses. He bundled us both into a canoe and carried us, with swift, sure strokes, up the deep, quiet river. Under the pines, on a hillside by the river, we spent the day discussing the organization, the purpose and the personnel of the Southern Education Board—expansion of the old Capon Springs Conference made remarkable by the participation of men like Bishop Dudley, J. L. M. Curry, William L. Wilson, Barnas Sears, Mr. Ogden himself and many others.

"In the autumn of that year the board was formally organized, and its great spiritualizing adjunct, the Conference for Education in the South, was set in action. Mr. Ogden became the president of the board and the supervising director of the conference, and under the guidance of his insight and enthusiasm the board entered upon a remarkable career of national usefulness."

Historical – 1915



Old Joy Street African Baptist Church, Smith Court, Off Joy Street, Now Jewish Synagogue—Here Phillips Organized First Movement for Women's Suffrage—Here in 1860 He Spoke With Mob Outside and Was Escorted Through Alley by Thos. P. Taylor and Others—"Anti-Slavery Fortress."

Guardian 7/10/15

Washington Herald

31 January 1915

FEDERALS TRY TO ENLIST NEGRO REFUGES.

January 26.

Fifty years ago today Federal State recruiting agents in the Department of the South—embracing the Federal territory of the Atlantic seaboard, including Savannah—were endeavoring to enlist negro refugees in order to raise the required quota of troops of the Northern States.

The activities of these agents soon produced strained relations with the Federal military commanders in that section. In order to secure the required number of enlistments various means were employed. Some of the agents secured their men by threats, while others did not hesitate to impress, or "shanghai" them.

The recruiting of negro regiments to fill the quota required by the national government of each of the Northern States allowed thousands of able-bodied white citizens to remain at home. The leading commanders deprecated it in a belief that it would materially weaken the armies, and because they believed it unfair to those whites who had fought through the war.

"When we reached Savannah," wrote Sherman in his 'Memoirs,' "we were beset by ravenous State agents from Hilton Head, who enticed and carried away our servants, and the corps of pioneers which we had organized, and which had done such excellent service.

"I never denied the slaves a full opportunity for voluntary enlistment, but I did prohibit force being used, for I knew that the State agents were more influenced by the profit they derived from the large bounties then being paid than by any love of country or of the colored race."

Poor Pay and No Bounties.

After the negroes enlisted they did not receive fair treatment from the government. At first the negro troops had been paid the same amount and given the same rations as the white troops, with whom they were serving. Later in the war the Federal authorities had reduced their pay from $13 to $10, and subsequently to $7. Bounties were refused them.

The white officers of the colored regiments made a spirited protest to Washington and finally managed to secure full pay and bounties for such of their men as had been free on April 19, 1861. and consequently were not indebted to the government for their freedom.

This state of affairs naturally was the cause of considerable feeling among the blacks. Those who had entered the service and risked their lives in the cause of the Federal government saw others of their race who had failed to do so prospering and gaining possession of the lands set aside for the use of the negroes. The soldiers, on the contrary, being unable to save a dollar—not to mention being unable to support their families—were in no better position after several years of service than on their first day of freedom.

In one instance a company of the Third South Carolina Negro Regiment, headed by Sergeant William Walker, stacked arms before their captain's tent "on the avowed ground that they were released from duty by the refusal of the government to fulfill its share of the contract." Walker was arrested, tried as ringleader, and, being convicted, was shot to death.

Tales of the Refugees.

Yet in spite of the general feeling that the government was unfair to them, the negro troops were willing workers and good fighters. They were fighting for "the cause" and for "Marse Linkum." The suffering and hardships so many of them had suffered led them to appreciate their liberty and to willingly struggle to gain it for their "brothers" whom they had left behind on the plantations.

"I used to think," wrote Col. Thomas Wentworth Higginston, who commanded black troops, "that I should not care to read 'Uncle Tom's Cabin' in our camp; it would have seemed tame. Any group of men in a tent would have had more exciting tales to tell. I needed no fiction when I had Fanny Wright, for instance, daily passing to and fro before my tent, with her shy little girl clinging to her skirt.

"Fanny was a modest little mulatto woman, a soldier's wife, and a company laundress. She had escaped from the mainland in a boat, with that child and another. Her baby was shot dead in her arms, and she reached our line with one child safe on earth and the other in heaven. I never found it needful to give any elementary instructions in courage to Fanny's husband, you may be sure.

"There was another family of brothers in the regiment, named Miller. Their grandmother, a fine-looking old woman, nearly seventy, I should think, but erect as a pine tree, used sometimes to come and visit them. She and her husband had once tried to escape from a plantation near Savannah. They had failed, and had been brought back; the husband had received 500 lashes, and while the white men on the plantation were viewing the punishment, she was collecting her children and grandchildren, to the number of twenty-two, in a neighboring marsh, preparatory to another attempt that night.

"They found a flatboat which had been rejected as unseaworthy, got on board—still under the old woman's orders—and drifted forty miles down the river to our lines. Trowbridge (Lieut. Col. Charles T. Trowbridge of the First South Carolina Regiment) happened to be on board the gunboat which picked them up, and said that when the "flat" touched the side of the vessel, the grandmother rose to her full height with her youngest grandchild in her arms, and said only, 'My God! are we free?' By one of those coincidences of which life is full, her husband escaped also, after his punishment, and was taken up by the same gunboat."

It was a curious commentary on human nature that the government which liberated the slaves should have countenanced their being pressed into military service on a basis that deprived them of material equality with white soldiers.

Under the unique heading, "CENTENARY OF COLORED LEADER'S BIRTH OBSERVED," Lewis Hayden is honored morning, afternoon and evening, the first time ever that such a head line appead as to a Boston Colored citizen, the Boston Herald, of Friday morning, the 10th instant, published this epitome of the work of the citizens auxiliary committee, assisting the National Independent Equal Rights League in its 13th amendment celebration.

(Boston Herald, Dec. 10, 1915).

While the [illegible] fell lightly about them at sunrise yesterday, a group of persons gathered over the grave of Lewis Hayden, Colored leader and citizen, in Woodlawn cemetery, Everett, for the opening of all day exercises being held in observance of the centnnary of his birth.

Prayer was offered by William M. Trotter and a wreath placed on the monument by Phillip B. Downing, Jr. All present paid a tribute to the abolitionist. Phillip Downing, Sr., whose father was a co-worker with Hayden, Mrs. Susan Craig, William O. West, Mrs. Geraldine Trotter, Mrs. Mary Freeman Washington, Benjamin F. Washington and Mrs. Emeline Wainer Sport of Cambridge gave brief eulogies.

Exercises at the Hayden homestead at 68 Phillips street in the afternoon included addresses by Mrs. M. C. Wright, Mrs. G. L. Trotter, James G. Wolfe, Henry Walker and Mrs. Adrianna Sparrow and others. Secretary of State A. P. Langtry spoke at these exercises. Last night in the twelfth Baptist church on Shawmut avenue several speakers were heard.

At the State House.

Hayden's picture in the office of thte secretary of state was draped and was on view for the public until 5 o'clock last night.

This is the first time the memory of any Boston Colored anti-slavery worker has been honored with a public celebrattion, and never has the memory of any of the great white abolitionistst been observed more lovingly and eloquently and earnestly.

A Public Tribute.

After reporting the pilgrimage to Hayden's grave, the Boston Transcript of Friday published this:—

In commemoration of Hayden, who was a messenger to the Secretary of State in the days of Oliver Warner and Henry B. Pierce, Secretary of State Langtry and Herbert Boynton, the first deputy, decorated the portrait of Hayden with roses and ferns. Hayden's picture hangs in the Secretary of State's office beside that of his successor, Sergeant William Carney, color bearer of the 54th Massachusetts Colored volunteers.

Born in Kentucky.

Hayden, born in slavery in Kentucky in 1846, was smuggled North over the "underground railroad" by a Massachusetts white man. He was distinguished as the co-laborer of Wendell Phillips and Frederick Douglas. Hayden died in 1889.

Nine pilgrims at the grave of Lewis Hayden in the falling snow at sunrise in Woodlawn cemetery, Everett, started the all-day observance of the centenary of this famous Colored leader and citizen by the Citizens' Auxiliary committee, assisting the Mass. Equal Rights League in arranging the 13th Amendment Jubilee on the 19th instant. The pilgrims were Mrs. Susan Craig, Wm. O. West, Mrs. G. L. Trotter, William Monroe Trotter of Boston; Philip B. Downing, Sr., Philip B. Downing, Jr., Mrs. Mary Freeman Washington, Benjamin F. Washington of Everett, and Mrs. Emeline Waner Sport of Cambridge. Of these seven represented New England Colored families and those who came here years before the civil war; Mrs. Craig, the south, and Mr. Trotter the west in ancestry.

The simple exercises at the grave were opened with prayer by Mr. Trotter in the enforced absence of Rev. J. P. Washington. A large wreath of galax leaves was donated and placed at the monument by Philip B. Downing, Jr., grandson of the Colored abolitionist and co-worker with Hayden, the late Geo. T. Downing. Tributes were then paid to the memory of Hayden as abolitionist, protector of fugitive slaves, race leader, legislator and noted Mason by each of the pilgrims.

"He labored for the freedom of his race."

The grave monument is of granite and on its front are cut the words: "Lewis Hayden. Died April 7, 1889, aged 74 years. He labored for the freedom of his race. Harriet Hayden. His Wife. Died Dec. 14, 1893."

Philip Downing, Sr., spoke of Hayden's great work on the Underground Railroad and of his father's association with him in that work. Mrs. Sport praised Hayden's courage and race loyalty and spoke of the inspiration of the pilgrimage. Mr. West eulogized Hayden as a Colored hero who achieved fame. Mrs. Trotter likened the days of Hayden's fight to the dawn through which the party came to his grave and the snow was as God's kind benediction. Philip Downing, Jr., expressed pride in the privilege to give a wreath for such

a patriot. Mr. Washington said Hayden was an unselfish race champion and deserved this celebration as the Equal Rights League honored the great white abolitionist. Trotter spoke of Hayden's native intelligence, courage, political sagacity and influence, which he used to secure laws for equal rights as a member of the legislature and citizen. He thanked the Citizens' Auxiliary committee for the observance.

LIFE STORY OF LEWIS HAYDEN IN BOSTON POST.

Was Born a Slave.

(Sunday Post, Dec. 5, 1915)

Lewis Hayden was a remarkable man in many ways. He was a member of the Massachusetts Legislature, and for many years was messenger in the office of the Secretary of State. His picture still hangs in the State House He was leader of the Colored Masons of Boston and was personally acquainted with all the great leaders of the anti-slavery movement. He died in Boston about 28 years ago.

He was born a slave in Kentucky and smuggled North by a white man in 1846. The same man then tried to aid a Colored girl in reaching freedom, was caught and served 17 years in jail. After the Civil war he visited Boston.

The home of Mr. and Mrs. Hayden, 66 Phillips street, was headquarters for the meeting of Wendell Phillips, William Lloyd Garrison, Theodore Parker, Charles Sumner and other anti-slavery leaders. Mr. Hayden also harbored many slaves who had escaped North. He was a very brave man and never lost his courage, although dynamite was several times used in an attempt to blow up his house.

The table is still in the house where John Brown sat and outlined his plans to Boston men just before he started for Harper's Ferry.

House Open to Public.

There are sure to be a great many visitors at the old house Thursday, when it will be open to the public all day. Boston has few more historic places. The house is now owned and occupied by William H. Smith, who was brought from the South in 1866. He always lived in Mr. Hayden's family. Mr. Hayden made him his errand boy, and when he grew up he became a messenger at the State House, serving under many noted men, among whom was the la Governor John D Long.

Lewis Hayden named five of Smith's sons for Sumner, Ga[illegible] Phillips, Parker and John Brown. It is a strange coincidence that John Brown Smith was killed in a trolley accident. And it was the money paid by the West End railroad to Mr. Smith that made it possible for him to purchase the Hayden house, after the death of Mr. Hayden. The money paid for the house was afterward given to Harvard College to establish the Harriet Hayden scholarship for poor students.

Kept Unsued.

The pictures on the walls are exactly as they hung when Mr. Hayden was alive. He had secured portraits of nearly all the great abolitionists.

Attucks Monument.

And the best known memorial to Mr. Hayden in Boston today is the figure of a Negro on the Crispus Attucks monument on Boston Common. The figure was intended to be an exact likeness of Mr. Hayden.

The white friends of Mr. Hayden were represented by Mrs. Lydia M. Record of Malden who eulogized the bravery sincerity and amiable character.

The Closing Session.

That Lewis Hayden was one of the saviours of the Republic in that it was upon his advice that Governor Andrew of Massachusetts enlisted Colored soldiers in the War of the Rebellion, the first governor to do so, was the final tribute in the 12th Baptist church, of a celebration of the centenary of the birth year of this beloved Boston Colored hero which lasted from sunrise to midnight. The speaker was Clement G. Morgan, Esq., of Cambridge.

A notable feature of this closing sessions was the presence as speakers of four octogenarians, Miss Eliza Gardner, Major Wesley J. Furlong, Mr. Thos. P. Taylor and Mr. John Long. The invocation was by Rev. J. Stevens. Mrs. Jessie E. Shaw rendered a piano solo with exquisite ability and was encored. The Lewis Hayden Commandery No. 1 had representatives present in uniform in reserved seats. Mr. Theodore Drury acted as secretary. A donation was given toward the 13th amendment semi-centennial observance on Dec. 1, by the Equal Rights League, yesterday's celebration being under the citizen's auxiliary committee for that event.

Mr. J. A. Crawford, who presided, declared Lewis Hayden to be worthy of honor and of emulation. Major Furlong said he was a most wise counsellor of his people. James G. Wolff, Esq., president of the St. Mark Musical and Literary Union, substituting for Mr. J. S. Gaines, praised the statesmanship of Hayden, declaring that he would have equalled Webster of he had had the latter's education. Mr. T., P. Taylor said Hayden was a valiant champion, highly esteemed. Mr. W. W. Bryant told of Mr. Hayden's popularity with young men. He often was in his home. He stated that though Hayden was a staunch Republican, yet he advised the confirmation of the late James Monroe Trotter, appointed Recorder of Deeds, of the District of Columbia by Pres. Cleveland.

Donation for Dec. 19.

Secretary Drury gave a schedule of expenses itemized, to show that the 13th amendent observance at the Phillips statue and in Faneuil hall, Sunday afternoon next, needed $55 to be a success and help to the race. Rev. Shaw raised the collection after a tribute to Hayden for his bravery. Many joined the committee and donated. $21.00 was given. The committee needs $30.00 more.

The historical orations.

The historical orator was Mr. Emery T. Morris of Cambridge, a personal friend of Hayden. He read from the writings of the late Col. T. W. Higginson who called Hayden "The leading Negro of Boston and described him as one of the leaders in the rescue of Shadrach, the fugitive slave, from the old Court House, in 1852. Mr. Morris declared that the records showed that in the overthrow of slavery Colored men and women did a great deal of fighting in their account under their own leaders.

Mr. Morris said that Mr. Hayden was a staunch Republican in politics all his life, and was strongly opposed to the Democratic party, but that Hayden was tolerant of independence in politics by Colored men not born in slavery. Mr. Morris declared he was present when Sen. Hoar's letter as to Editor Trotter's father was received by Mr. Hayden, who stood up for Trotter senior.

Tribute by Miss Gardner.

After a tribute to Hayden by Mr. John Long, a thrilling eulogy of Mr. Hayden and his wife Harriet, was delivered by Miss Eliza Gardner, now 85 years of age. She closed with the reading of a memorial poem on Hayden composed by the late Elijah Smith, aC olored poet. The audience filled the large church and was most enthusiastic. The benediction was by Rev. Theodore A. Auten, pastor of the Rush A. M. E. Zion church, Cambridge.

TABLET TO HARRIET TUBMAN

UNVEILED AT AUBURN, NEW YORK—MARK OF HONOR TO MEMORY OF REMARKABLE WOMAN RESCURER OF FUGITIVE SLAVES AND WAR SCOUT—WHITES CHOSE AS EULOGIST OF THIS COLORED HEROINE AND WARRIOR THE COLORED MAN WHO EVER PREACHES DOCTRINE OF SERVILITY AND SUBMISSION—MRS. TALBOT ALSO SPOKE.

Auburn, N. Y., June 13, 1914.—A bronze tablet in memory of Harriet Tubman, who died here last year, after a long career in the service of her race, was unveiled jointly last night by the Cayuga County Historical Society and the Auburn Business Men's Association. The oration was delivered by Booker T. Washington, head of Tuskegee Institute. She was associated with Wendell Phillips and John Brown in the antebellum days and personally conducted more than three hundred runaway slaves through the "Underground railway" to freedom in Canada. Governor Andrews of Massachusetts sent her as army nurse with Colonel Robert Gould Shaw, and she later became a scout for the Union army. She received a pension from Congress. She died here in poverty, after deeding her home to an association to care for indigent aged negroes.

The memorial was paid for by white people and is to be placed in the county court-house. The gift was accepted by the mayor of the city in the presence of a great audience in the Auditorium theatre. The story of "Aunt Harriet's" life was told by Mrs. Mary E. Talbert of Buffalo, president of the Empire state federation, and chairman of the executive committee of the national association of Colored women. Mrs. Talbert's talk is thus reported in the Auburn Citizen:

A Brave Fighter and Rescuer of Slaves.

"This memorial to that great heroine of my race whose life and service I am to recall in gratitude and honor is peculiarly appropriate and expressive. Cut of one piece of standard bronze, perfect in cast, brown in color, which will grow richer and mellower in tone by age—well typifies the character and deeds of Harriet Tubman.

"The contrast between her time and ous, the changes that have taken place during the past 50 years in the treatment of the American Negro make it difficult, yet not impossible to appreciate the soul desires of that noble black woman who went back and forth into the enemies' country and brought back into the land of freedom 300 souls. Facing almost death itself and braving unknown obstacles, resting partly by day and traveling by night, fording the rivers and buried in the swamps, 19 journeys did she make to save her people from bondage."

The speaker then traced the early life of Aunt Harriet who was born about 1820 on the eastern shores of Maryland and was one of 11 children. She told how when she was six years old she was hired out to a weaver to learn to weave and where she was set watching muskrat traps. Later on she was hired out to take care of a baby but her task was maid of all work by day and nurse girl by night and if she slept when the childawoke she was beaten. She brought tears to the eyes of her listeners when she recited the early hardships of the woman who later played such an important part as a spy and nurse in the northern army. She told of the times at the whipping post when she was beaten until she was ill. Of how she was knocked down and nearly killed when shielding a runaway and later on when she could stand it no longer and when her brothers and sisters would not join her she ran away.

Eloquently the speaker carried the audience along with her as she drew her word picture of this then slight, sulking black girl, scantly clad and without money or friends making her way to a place of safety far from the leash and lash of bondage and when later a woman grown, she started her underground railway and carried on her work of rescuing her fellows from the tethers of slavery when there were rewards of $10,000 on her head. Yet she feared not and kept the work of rescue going until the generals of the northern forces found that she was a valuable asset and she joined them acting as spy and nurse and rendering the North the most valuable service.

Guardian 7/10/16

MRS. ANN TERRY PHILLIPS,

The Remarkable, Noble Wife of Phillips, Who Urged Him Ever on to Duty—"Wendell, Do Not Shrilly-Shally," Her Appeal. Converted Phillips to Abolition.

AGED NEGRESS, FRIEND OF LINCOLN, DYING IN AUBURN

Harriet Tubman Said To Have Been Connected With "Underground System."

Mail add, 3-11-13

AUBURN, N. Y., March 10—Harriet Tubman, a negro woman, 95 years old who is said to have been a friend of Abraham Lincoln and secretary of state William H. Seward, and who helped John Brown in anti-slavery work, is dying here of pneumonia. She is an inmate of Harriet Tubman Home for Indigent Aged Negroes, which she founded here on land given her by Secretary Seward.

Harriet Tubman is said to have been connected with the "underground railroad" system by which fleeing slaves were aided in eluding pursuit by slave dealers. It is said she herself piloted over 300 slaves into Canada by this method.

"The underground railroad" consisted of "stations" in the homes of anti-slavery sympathizers, who, day or night, would receive the fleeing negroes, give them food and shelter and keep them concealed until the time was propituous to pass them along to another station and eventually to freedom.

Historical—1915

HONEY HILL ONCE MORE.

Gallant Share of the Colored Troops. Corrections and Additions.

Editor National Tribune: In your issue of Nov. 26 is an article respecting the action above named consisting of (1) a note from a surviving participant, J. D. Vanderbilt, and (2) what is said by him to be "a copy of a report of that battle from the rebel side, read by Col. C. C. Jones, Jr., before the Survivors' Society of Augusta, Ga." This was not strictly a "report," but part of an "address," and it was specified in the list of references given in my letter in your issue of Nov. 5. From that list I inadvertently omitted the "record of the service of the 55th Mass., which was privately printed in 1868. It occurs in few public libraries, and I am now preparing a fuller history based upon my daily letters of the period.

Surviving participants in the action are so few and so rapidly becoming fewer that criticism of Mr. Vanderbilt's article is almost ungracious. Nevertheless, since your columns are widely read now and hereafter will be generally consulted, historic accuracy should be maintained so far as possible or—if unattainable—its absence should be explicitly stated. Had the first line of Mr. Vanderbilt's note read "I inclose an imperfect copy of parts of a report," etc., interested readers might be led to make certain corrections and to supply certain omissions.

I have just compared the alleged transcription with a copy of the pamphlet given me in 1913 by Mr. William Harden, librarian of the Savannah Historical Society. Collation of its pages 11-16 with the columns of your paper reveals deviations from the original, which naturally fall into five categories, viz:

1. Errors easily recognized and corrected, some evidently typographic. Of these there are 12, counting as one only the insertion of an "s" in "Grahamville," which occurs six times.

2. Unessential omissions, interpolations, substitutions and transpositions of words—22 cases.

3. Omissions of sentences or paragraphs, unessential, but not specified or indicated by stars or periods—five cases.

4. Important errors—(a) at the middle of the long paragraph beginning "Col. Colcock," the battery was not "Knapman's," but Kanapaux's; the rarity of the latter name might prevent recognition of the error. (b.) Farther on, near the end of a paragraph, in the sentence beginning "The Confederate troops in position," the words "3d Cavalry" should be 32d Ga. regiment (of infantry).

5. Important omissions—Respecting the four cases included by me under this head there is doubtless room for difference of opinion. Mr. Vanderbilt or the editor may have regarded simply the limitations of space, but the omissions should have been indicated in some way.

(a.) On page 13 of the original is a footnote enumerating the organizations that were present on "this memorable occasion, and that constituted the little Confederate army charged with driving back a Federal force more than three times as numerous." (As stated in my former letter there were at least twice as many Federal troops). There are specified in the note "one gun from Kanapaux's Light Battery and one section each from the Lafayette Artillery, DePass's Light Battery, and the Beaufort Artillery; portions of the 3d S. C. Cav. viz: Cos. B and E, detachments from Co. C, and the rebel troop; the Athens Battalion, the Augusta Battalion, the State Line Brigade, the First Brigade of Georgia militia, and two Confederate regiments, the 17th and 32d Ga. None of these organizations was full, and there is no reason for thinking that there were more than 1,400 effective muskets.

(b.) It will be noted that most of the infantry mentioned above were strictly State troops, not liable for service outside the State of Georgia; they had just reached Savannah, and "were almost broken down by fatigue and want of rest," but were hurried to Grahamville by train, arriving at about 8 on the morning of the battle. This is related on pages 10-11 of the original.

(c.) On page 15 is a quotation from Gen. Smith's report, bestowing well merited praise upon his troops.

(d.) On the same page are the following words: "In Gen. Hatch's command were several negro regiments. They suffered severely. It appeared, upon a subsequent inspection of the field, that they occupied some of the most exposed positions." The above testimony was written by one high Confederate officer and repeated by another to an association of Confederate survivors. Without imputing to either Mr. Vanderbilt or the editor of The National Tribune any intentional participation in the apparent general disposition to belittle the part taken by the colored troops in the civil war, I must regard the omission of the few words quoted above as unjust. The five companies of the 55th Mass. that followed their Colonel in the desperate and ill-ordered last charge up the narrow road against the Confederate works displayed valor equal to that of the 54th Mass. at Fort Wagner. At Grand Rivers, Ky., there now lives Andrew Jackson Smith, whose picture is inclosed herewith. He was then 21 years old, a perfect soldier. I knew him well. In the charge he was a member of the Color Guard. When the Color Sergeant, Robert King, was blown to pieces by the explosion of a shell, Smith seized the staff from his dying hand and saved the colors. Let me add that Smith never tasted whisky; would not take it even when prescribed by me. Would that some of our Commanders had been equally abstinent.

In closing this letter, written, by the way, on the 50th anniversary of the fight, let me express the wish that Mr. Vanderbilt may favor your readers with his personal experiences on that bloody day; likewise with what he saw and heard on the morning of July 3, 1864, when our forces made the mismanaged and disastrous attack on Fort Johnson in Charleston harbor.—Burt G. Wilder, Brookline Mass.

PRISON EXPERIENCES.

An Ohio Boy's Remembrances of Andersonville.

Editor National Tribune: I volunteered Sept. 7, 1861, became a member of Co. A, 51st Ohio, and served in that regiment for four years and two months. I desire now to say something of my experiences as a prisoner of war. I was captured by the Johnny rebs, along with seven other members of my company. We were first placed in old Libbey Prison at Richmond. A little later we were transferred to the Roister Building in the same city. After we had been there for some time, one morning we were ordered to prepare for marching, but without any intimation of purpose or destination. A large number of the prisoners were gotten into line, and when the marched ended, we found ourselves at Danville, Va. Here were six buildings devoted to the use of prisoners, and I was placed in the one known as No. 5.

It might be of some interest to tell of the custom as to money and valuables that prisoners might have on their persons at capture. Soon after we reachel Libbey, we were notified that there would be a search of the prisoners. I happened to have a considerable sum on my person. We were told that whatever we had would be kept for us and returned when we should be exchanged or otherwise released. I talked of concealing my money in the lining of my coat, but some comrades thought differently, and persuaded me to give up what I had. So I placed a ten-dollar bill in the back of a little locket of no particular value that I carried, and when the examiner came along I gave him te rest of what I had. The $10 was not discovered, and I got to keep it, but the remainder is still coming. And by the way, with more than 50 years' interest it would be some money, wouldn't it?

After being at Danville for some time during the Winter of 1863-64, there again came marching orders, and again without information as to where we were going. This time our Pullmans consisted of old dilapidated stock cars, with all the comforts and conveniences of a cattle train, except the arrangements for feeding. We were not fed. After a long, tiresome trip our train stopped in a large pine forest in a rather dreary and thinly settled country. Here we were ordered to get out and form in line of march. A march of a quarter to a half mile brought us to that hell on earth—the Andersonville stockade. No one who was ever confined in Andersonville can even hear that name without feelings of horror—horror excited by memory of human suffering and human cruelty.

When we left the train many of our crowd were so weak with hunger and privation that they were unable to walk alone, and had to be helped to the stockade. When we entered the gates of the prison we found there but 300 men. But when the gates closed for the last time that night they closed on thousands—thousands of them to there remain thru suffering, exposure, and starvation until they should be carried out to fill the long rows of graves on the incline beyond the prison confines.

Andersonville was located in one of the most barren parts of Georgia. On a visit there in recent years I found that every vestige of the old prison had been removed, and the land lies still barren and unproductive. It is an interesting fact that while the stockade was located so as to include a stretch of swamp reeking with foul slime, and so soft and treacherous that a number of men lost their lives by sinking into the vile mud, and while the only supply of water for the prisoners was to be obtained from this miasmatic pestilential swamp, yet there was only a few rods away a sparkling stream of clear water called Sweet Water Creek. It was difficult to understand why a location was not chosen which would have insured at least the comfort of a good water supply instead of the foul and death-dealing swamp.

Still, when I recall the great number of my comrades who gave their lives in the Southern prison pen, I must count myself very fortunate to have survived those experiences for more than 50 years. I passed my 70th mile-stone on Aug. 16 last. I am now a "double-header." I draw two pensions—the one from Uncl Sam and the other from the Pennsylvania Railroad Company, besides my wife and I have our annual passes over the whole Pennsylvania system, from New York and Washington to Chicago and St. Louis. And in addition, we can at any time get free passes to any place in this fair land of ours. Soon we expect to order passes to Fort Myers, in Florida, the land of flowers and sunshine, and if so, we shall visit again St. Cloud and Andersonville on our trip. If it is desired, you may hear from us again.—J. K. P. Ferrell, Uhrichsville, O.

The 12th U. S. C. T.

E. B. Bell, 618 York St., Louisville, Ky., belonged to the 12th U. S. C. T., and his Captain was Joseph Jagger, and Colonel, William R. Sellon. He would like to know if any of the officers of his regiment are still alive.

REED'S BRIDGE.

The 69th Ohio Did Burn it and Open the Battle of Chicamaugua.

Editor National Tribune: I do not wish to enter into a continued discussion as to who burned Reed's Bridge, but feel it my duty as one who took an active part in this engagement and helped burn Reed's Bridge, to inform my comrade that he is mistaken. The 69th Ohio, Lieut.-Col. Joseph H. Brigham commanding, joined Col. Daniel McCook's Brigade at Granger's Reserve Corps at Bridgeport, Ala., September, 1863, and marched with that brigade to Chattanooga. The regiment was sent with the brigade Sept. 18, 1863, to support Minty's Cavalry, then engaged at Reed's Bridge, in an effort to deter the enemy from crossing the Chicamaugua.

Our regiment arrived within a mile of the bridge at dark, when it encountered the enemy, and in the fight which ensued captured 22 prisoners. We remained in the woods about 400 yards west of Jay's sawmill till about 5 a. m. Sept. 19.

Col. McCook sent the 69th, Col. Brigham commanding, to surprise the enemy and burn Reed's Bridge, which had been carried at 4 p. m. the day before by the enemy. After a severe resistance by Col. Minty the 69th charged across the bridge, drove the enemy from it and then burned it. Thus one division of Longstreet's Corps was cut off from the two others, which had already crossed. We left about 7 a. m. and returned to our brigade, on the Lafayette Road.

It might be that our worthy comrade crossed Reed's Bridge after the battle, but not the one the 69th burned. No doubt the next day it was rebuilt by the enemy, as we have often done in coming to streams where the enemy had burned the bridges, but in a few hours would build a temporary bridge. If my comrade remembers, the old bridge was just a rough wooden structure. Now a steel bridge has taken the place of the old one. About 400 yards northwest of Reed's Bridge is the 69th Ohio V. I. monument. Near by stands a tablet, on which is inscribed these words: "Here is where the 69th Ohio captured and burned Reed's Bridge and opened the battle of Chicamauga."

Remember the battle of Chicamauga was fought on the 19th and 20th of September, 1863. There was skirmishing on the 16th, 17th and 18th, but the battle proper opened on Sept. 19 and ended on the evening of Sept. 20, 1863. On our return from Reed's Bridge we crossed a small open space. Just before reaching the Timber my brother and I found a dead cavalryman of the 4th Mich. sitting against a stump. We took from his pockets his watch, picture of his wife and two children and some letters. We sent them to his wife in Michigan. Later received a letter from her, acknowledging receipt of same.

It would be well for my comrade to look up the history of the battle of Chicamauga. I was in Chattanooga September, 1913, where I spent one week and visited the battle ground of Chicamauga, and saw both monument and tablet, which stands on the ground northwest of the road to Reed's Bridge.—D. B. Thompson, First Lieutenant, Co. C, 69th Ohio, Hamilton, O.

THE 9TH ILL.

Began as Infantry and Wound up as Rough Riders.

Editor National Tribune: Answering the first call for 75,000 volunteers, more than 1,000 young men rushed to the flag to serve in the 9th Ill., and most of them re-enlisted for three years after their term of enlistment expired. But few of them came back. Having served myself as private, Corporal, First Sergeant and Lieutenant, in that regiment for three years and four months, I ask the privilege of submitting statistics, truthfully given as far as known to me and mostly derived from the Adjutant-General's report.

During the first 10 months of the service the regiment was encamped at Cairo, Ill., and at Paducah, Ky., putting in most of its time in drill, picket-duty and building fortifications, with some occasional expeditions, among which may be mentioned one of about 150 men to Saratoga, Ky., by boat from Paducah to Smithland and Eddyville, and thence by night march thru the country. In this expedition we had some men wounded and made 14 prisoners, but soon we should see more of warfare. In the beginning of February, 1862, we broke camp at Paducah and marched to Fort Heiman, Ky., sleeping in the melting snow for about a week, when we crossed the Cumberland River to engage in the battle of Fort Donelson, where our regiment lost 35 killed and 160 wounded. Thence the regiment was taken to

Clarksville, Tenn., to guard a fort, and from there to Pittsburgh Landing, preparatory to the battle of Shiloh, where in the two days' fight we lost in killed and wounded 366 out of 578 men in line, or almost 64 per cent. Other regiments had not been wanting, and also sustained heavy losses, but the fact remains that the 9th Ill. was the heaviest loser on the Union side, while the 6th Miss. lost 300 men out of 425, as the heaviest loser on the Confederate side, which is even a larger percentage.

These losses are better understood by records showing that the Light Brigade in the charge at Balaklava lost 247 out of 600 men, or 36 per cent., and that the heaviest loss during the Franco-Prussian War was that of the 116th Inf., which lost at Mars-La-Tours 49 per cent.

UNVEIL PHILLIPS STATUE.

A few minutes before 6 o'clock Monday afternoon the veil fell from the $20,000 bronze statue of Wendell Phillips in the Public Garden, and a crowd of from 5000 to 6000 acclaimed with cheers and patriotic song Daniel Chester French's almost speaking memorial of Boston's famous orator and abolitionist.

As the sun was sinking behind rain clouds in the west last evening, little John C. Phillips, Jr., the great-great-nephew of Wendell Phillips, the man who declared that if he lived long enough he would make Boston streets too pure to bear the footsteps of a slave, pulled the cord releasing the mantle which for several weeks has veiled the statue of Phillips on the Public Garden, and the noble bronze stood revealed, gazing over the throng of citizens assembled for its dedication.

As the folds fell away from the figure of the great abolitionist, "Glory, Glory, Hallelujah!" burst from a chorus of Colored women gathered from Boston churches, and then the first song gave way to "America."

Thus did one of Boston's great newspapers on Tuesday morning preface their reports of the greatest event for a generation in the local annals of Abolitionism.

Thirty-one years after his death, fifty years after the victory of the army of the Union over the slaveholders, a half-century after the enactment of the Thirteenth Amendment to the federal constitution, a statue was unveiled of that marvelous Boston orator, that bright star in the constellation of superlative abolitionists, greatest of all after the Emancipation Proclamation, unveiled in the city of his birth, the scene of his wondrous labors for humanity, a statue erected in recognition of his worth and greatness by the city government itself.

Though Boston was guilty of neglect and tardiness, as if by the hand of Providence, the consummation came so appropriately in this semi-centennial year of abolition, and on Independence Day, set aside to mark the issuance of that document which Phillips declared gave every human being beneath the flag a right to freedom and equality.

It was a memorable occasion, from the time when the man who had loved and revered Wendell Phillips as a boy, and honored his memory ever since, Mr. William D. Brigham, was privileged to inaugurate the exercises to unveil a statue which he as secretary of the Wendell Phillips Memorial Association had done so much to bring about, until this same man, seeing the triumph of his life accomplished, was called out upon the platform to acknowledge the cheers of the multitude as they stood looking into the triumphant face of the "silver-tongued orator of abolition" while the sun sank behind the clouds which had parted to let down the sunlight only when the hour for dedication had come.

Except for the comforts which the heavy showers prevented, there was nothing to mar, every feature was fit and appropriate. Fervent was the prayer by Rev. Montrose W. Thornton pastor of historic Charles street church and also chairman of the executive committee of the local Equal Rights League branch. Sterling and practical the tribute of the Acting Mayor, George W. Coleman, a man of Wendell Phillips principles as was every speaker.

Illuminating and forceful was the life story by Secretary Brigham.

Sweet and inspiring was the singing by the Colored singers, led by Dr. Walter O. Taylor, and J. Sherman Jones, and the music by the brass band of Co. L. 6th Regiment of Mass. Miliita. Picturesque and touching was the encomium, by the only survivor of New England Abolitionists, Frank Sanborn, now 83 years old, still active, a co-worker with Phillips. Earnest and unqualified was the praise by the spokesman for Colored Americans William Monroe Trotter, himself a devotee, laboring to save the fruits of Phillips' labors, the hero his father's friend. Fired with eloquence born of love was the eulogy of Ireland's friend and the friend of all oppressed, by Michael J. Jordan, son of O'Connell's island home. Tuneful and noble the paeon of the poet of the occasion, grandson of Phillips' party leader, bearing his name, Wm. Lloyd Garrison. Beautiful the unveiling by the handsome sturdy boy of the Phillips' family blood, John C. Phillips, Jr. Every participant emulator of the "Prophet of Liberty, Champion of the Slave," while the Colored Women of the Woman's Relief Corps held the colors.

Not since the enactment of the 15th Amendment, Phillips' great work, have so many assembled at an occasion for the presentation of the cause of freedom for the Colored American in Massachusetts.

The Statue Itself.

The monument, a masterpiece by Daniel Chester French, the sculptor, represents the great abolitionist standing at a reading desk, his right hand resting upon the desk, his left outstretched and holding a bit of a broken fetter. Upon the marble background above the head of the statue are the words, "Whether in chains or in laurels, liberty knows nothing but victory." On the pedestal in front are the words in raised bronze letters

WENDELL PHILLIPS
1811—1884
Prophet of Liberty
Champion of the Slave

On the reverse side of the background is this quotation from Phillips: "I love inexpressibly these streets of Boston, over whose pavements my mother held up tenderly my baby feet, and if God grants me time enough I will make them too pure to bear the footsteps of a slave."

ADDRESS OF ACTING MAYOR GEORGE W. COLEMAN.

The exercises of unveiling and dedicating the Wendell Phillips statue by the city of Boston, were opened by Mr. Wm. D. Brigham, as secretary of the Wendell Phillips Memorial Association, who introduced the acting mayor, George W. Coleman, presi-

...e City Council. Mr. Cole- ...called upon Rev. Montrose William Thornton, pastor of the Charles Street A. M. E. church, for the invocation. Then Mr. Coleman first regretted the absence of Mayor James M. Curley, who wanted to be present, but was in California. He said:

It may be interesting for you to hear a little of the history of the Wendell Phillips Memorial Association and concerning the statue to be dedicated today.

Wendell Phillips died February 2, 1884. Soon after that the "Wendell Phillips Hall" Association was formed, with the thought of raising money to build a hall for working people as a memorial to Wendell Phillips. In 1894 the name was changed to the "Wendell Phillips Memorial Association" by Act of the Legislature and the funds, which had been rather slow in gathering, were used to purchase two scholarships, one in Harvard University and one in Tufts College, to be given to some student who showed promise of oratorical powers. Soon after this was done the Association slumbered for about 25 years. Then it was revived in 1911 and Dr. A. N. Abbott of South Boston, who was Treasurer of the original Association, has continued Treasurer up to the present time.

Started by Phillips Centenary Celebration.

On the 100th anniversary of the birth of Wendell Phillips, Nov. 29, 1911, a celebration of this event was held in Faneuil Hall under the auspices of the National Equal Rights League," an organization chiefly of Colored citizens and the New England Suffrage League. The suggestion was then made that the City of Boston erect a statue in honor of Wendell Phillips and the matter was brought to the attention of the City Council and of Hon. John F. Fitzgerald, who was then Mayor of Boston. by Mr. Earnest E. Smith, one of the City Council. By the committee appointed at the centenary celebration a meeting was called of 50 representative citizens, who requested the Mayor to provide for this statue. As a result of these conferences Mayor Fitzgerald sent a message to the City Council requesting them to appropriate $20,000 for the erection of a statue, and the Council heartily agreed to this. So that we are indebted to Mayor Fitzgerald for originating the order, as under the new charter all orders must originate with the Mayor, and we are indebted to the City Council for voting the money.

It was first suggested that the money be taken from the Parkman Fund left for the beautifying of public parks, but it was afterwards voted that the money be taken from the general tax levy, so that the humblest citizen of Boston who is a tax payer contributed his share to the erection of this monumnt.

Phillips Memorial Association's Work.

Repeated conferences were held by the committee of the Wendell Phillips Memorial Association with the Art Commission. Differences of opinion developed as to where the statue should be located, whether on Beacon street opposite Walnut, the house where Mr Phillips was born, or on the corner of Charles and Beacon streets; but it was finally decided by concurrent action of the Art Commission and the Park Commission that the statue should be located where it is today, with the beautiful Public Garden for a background and facing the wide boulevard of Boylston street, and facing the southwest, as the sculptor desired.

The citizens of Boston are especially fortunate that the Art Commission chose for the sculptor Daniel Chester French, whose work in the Minute Man at Concord, the statue of John Harvard in Cambridge, and "Death Arresting the Sculptor" in Forest Hills Cemetery, is so well known. He is one of the most eminent living American sculptors and has been particularly successful in making an impressive statue and an accurate representation of Mr. Phillips' expression and figure. The cost of the statue was $20,000 and honors the memory and perpetuates the influence of one of Boston's most illustrious sons, and one who with two or three others changed the world's history and led to the final conflict of slavery and struck the shackles from 4,000,000 slaves.

Acting Mayor Coleman said that as a boy he went to hear Wendell Phillips to study the secret of his oratory. On returning home he said that after the first minute he only thought of what Phillips was saying and forgot the "secret" of his eloquence. He told of the last address which Wendell Phillips made in public, and which Mr. Coleman, as a boy, heard.

He said that one of his predominant memories of Phillips was his loving partnership with an invalid wife who did so much to sustain his courage in hours of trial.

"Wendell Phillips had the heart and the vision and the courage to step outside the limits of an aristocratic, highly cultured class," said Mr. Coleman, "and he gave freely of his whole life to men of another class and race, more lowly and less cultivated, to improve, if he could, their station in life. He was willing to step outside his station in life to help another.

Need Men of Vision.

"What we need the world around, in this state, in this city, is more men who have vision, heart and courage to do this, to see the virtues, to see the needs of some other class than their own."

Mr. Coleman then introduced in turn four speakers who presented a verbal panaroma of Wendell Phillips' life. William D. Brigham spoke on "Morning: Youth and Vision," Franklin Benjamin Sanborn on "Noon: The Abolition Period," William Monroe Trotter on "Afternoon: Citizenship for the Colored American," and Michael J. Jordan on "Evening What Mr. Phillips did for Ireland," also other philanthropists.

Courtesy of Boston Post.

FRANKLIN BENJAMIN SANBORN, The Sage of Concord, delivering his Eulogy of Wendell Phillips at the dedication of the Phillips statue on the Public Garden later Monday afternoon.

Historical—1915

BROOKLYN STANDARD-UNION

15 July 1914

TO ERECT A MONUMENT.

In honor of the services rendered to her race, the Empire State Federation of Women's Clubs, which recently convened in this city, by a unanimous vote decided to place a monument at the head of the grave of Harriett Tubman, whose remains rest in Auburn, N. Y. In order that the women throughout the State might have part in this tribute the federation placed the taxation at 10 cents per capita. This sum they felt sure would be within the reach of all who are desirous of contributing. In the early part of June the city of Auburn placed a magnificent tablet of Aunt Harriett in the Court House. The unveiling of the same was accompanied by an elaborate programme. The speakers were Dr. Booker T. Washington, of Tuskegee Institute, and Mrs. Mary B. Talbert, of Buffalo, N. Y. The white citizens of Auburn are just as eager to place a monument over Aunt Harriett's remains as they were to place the tablet, but the colored women feel that they should in some tangible way show their gratitude and appreciation for this noble life.

The small sum of money is to be sent to the treasurer of the Harriett Tubman Neighborhood Club, at 35 West 131st street, Manhattan, and must be paid by Sept. 22. A committee has been appointed to select the stone, and the plan is to have it unveiled at the next meeting of the Federation, which will convene in Elmira, N. Y., on or about July 4, 1915. Harriett Tubman died a year ago last April.

7/10/15

ACTIN[redacted] COLE-

[redacted] who presided at the statue exercises on Public Garden, able and eloquent. Guardian

Baltimore, Md.

NEWS

OCT 27 1915

A Maryland Negro Who Won Fame As An Astronomer.

(From the Philadelphia Press.)

To the Editor of the Press:

Sir—A magazine article refers to "Banneker, the negro astronomer." Can you tell anything about him? G. W. L.

Philadelphia, Oct. 12, 1915.

His name was Benjamin Banneker, a negro, born at Ellicott's Mills, Md., few miles from Baltimore, several years before the Revolutionary War. He learned to read while doing farm work and managed to study and become quite proficient in mathematics. In his study of astronomy he was encouraged and assisted by Andrew Ellicott, an astronomer and civil engineer of scientific attainments and founder of Ellicott Mills and connected with some large enterprises. Ellicott was a friend of Washington, and when he was employed to survey the District of Columbia and locate the city of Washington he gave employment to Banneker. After this Banneker made astronomical calculations and published almanacs which were used in Maryland and some other States. Thomas Jefferson sent one of the Almanacs to the French Academy of Science and the Secretary of the Navy wrote Banneker a complimentary letter. He died in Baltimore in 1806 and many scientific societies here bore testimony to the correctness of his mathematical and astronomical work. Many years after his death J. H. B. Latrobe, a prominent citizen of Baltimore and for a long time connected with the Baltimore and Ohio Railroad, wrote a memoir of Banneker which was published by the Maryland Historical Society.

Prof. Derry Tells Cause of the War Between the States

2-20-15

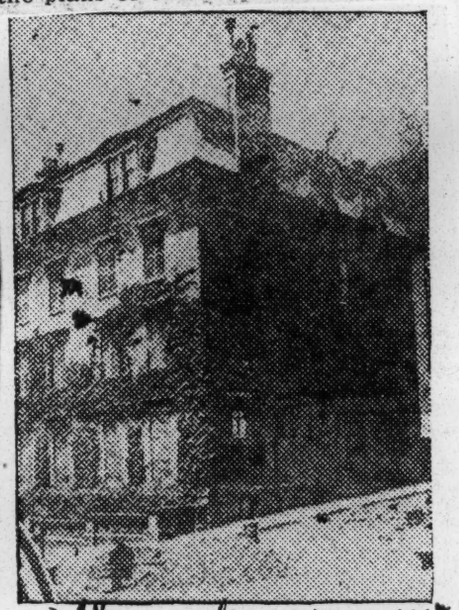
Cona[redacted]

About one thousand children, pupils of the city high schools and the sixth and seventh grades of the grammar schools, and of many of the private schools in the city, were present in the hall of representatives in the state capitol Friday afternoon to hear a talk by Professor J. T. Derry on what caused the war between the states.

The purpose of the talk was to give the children some facts about the war to assist them in writing prize essays in a contest for medals offered by the Georgia state division of the U. D. C. and by the Atlanta chapter of the association. There are eighteen medals in all.

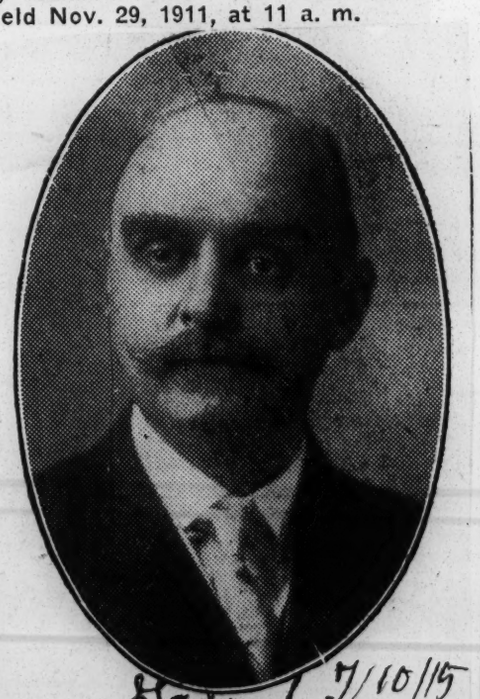
Professor Derry discussed the following subjects in his talk in regard to slavery:

1. The beginning of African slavery in the United States. 2. New England's part in it. 3. After the revolution Virginia and Georgia the first to end the African slave trade in their states. 4. Effort to preserve the balance of power between the north and south. 5. Compromise of 1820. 6. Compromise of 1850. 7. Efforts of southern people to improve the condition of slaves hindered by people from New England who tried to get the negroes to rise against their masters. 8. Why the south insisted upon a share of the territories. 9. The southern people did not fight for slavery, but for the right of the southern states to manage their own affairs in such a way as to protect themselves against the plans of the abolitionists.



Guardian 7/10/15

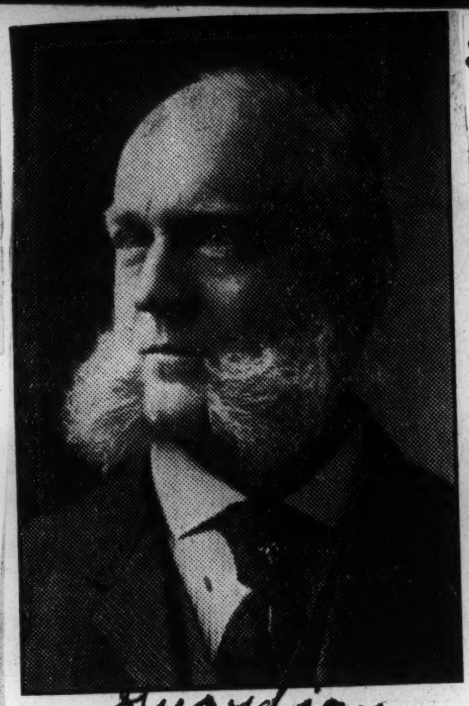
House No. 1 Walnut Street, Corner Beacon Street, Boston, Where Wendell Phillips Was Born—Old Family Mansion Where Exercises Were Held Nov. 29, 1911, at 11 a. m.



Guardian 7/10/15

MICHAEL J. JORDAN, ESQ.

Of Boston, who eulogized Phillips in behalf of Irish, Woman Suffragists, etc.—As Pres. of Irish League he presided at Phillips Centenary in 1911 when statue proposed—One of three who did chief work on statue. Boston man



Guardian 7/10/15

MR. WILLIAM D. BRIGHAM

Secretary of Wendell Phillips Memorial Association, who spoke for Native Bostonians at Unveiling of Phillips Statue.—Did more than any other individual to carry through the statue—Most active of modern day abolitionists—None such have gained such a concrete achievement for cause.—A lifetime triumph.—Officer of Equal Rights League. Boston man

Trenton, N. J.

TIMES:

JAN 15 1915

First Things

The first movement for the colonization of American negroes in Africa was agitated in Nova Scotia in 1791, and early in the following year, just 123 years ago today, a fleet of fifteen transports with 1,190 negroes on board sailed from Halifax for Sierra Leone, on the west coast of Africa. Most of the colored people were the slaves of British adherents who had fled from the United States and settled in Nova Scotia after the Revolution. The proposal of the Sierra Leone company met with much opposition from white Nova Scotians, and the London government finally agreed to give lands to those willing to settle in Nova Scotia. This offer came too late, however, and the negroes sailed away for the Africa of their ancestors. In 1816 the American Colonization Society was organized to transport liberated slaves to Africa, and these, largely from the Southern States, founded the republic of Liberia, bordering on the British colony of Sierra Leone.

Springfield Mass. Republican 3/25/15

No Negro has made a greater name for himself in this city or is more generally popular than is Alexander Hughes, a shipping clerk in the Massachusetts mutual life insurance company. He was born in slavery in 1857, but came North at an early age and has lived in this city practically all of his life. For three years he won prizes offered by The Republican and civic organizations for the best-kept dooryard and garden in the city. Not content with this distinction he has reclaimed a number of vacant plots of ground lying near his home, formerly eyesores, but now places of beauty, the change having been wrought by Mr Hughes planting flowers and general cultivation of the land. He has always been active in church work, has sent considerable sums of money to southern Negro institutions and has sent many of his flowers to local hospitals to cheer the sick.

NEW YORK EVENING POST

8 March 1915

CONCERT FOR NEGRO MISSION.

Columbia University Glee and Mandolin Clubs to Give Benefit.

The Columbia University Glee and Mandolin Clubs will give a concert for the benefit of the New York Colored Mission in the auditorium of the West Side Y. M. C. A., 318 West 57th Street, Saturday evening. The Mission was founded when the freedmen first began to come North to live. Religious and varied industrial instruction is given, wholesome recreation furnished, and a day nursery provided. The needy and sick are visited and relieved, and the unemployed are assisted.

Last year and this year the Columbia University Musical Clubs won second place in the intercollegiate glee club contests. The reputation of the clubs promise an entertaining and artistic performance. Music-lovers have been requested to become patrons or patronesses of the concert by purchasing five or more tickets. Requests by mail, accompanied by checks, should be sent to Benjamin H. Doane, treasurer, New York Colored Mission, 225 West 30th Street.

NEW YORK CITY
Christian Herald
MAY 12 1915

AMANDA SMITH

AMANDA SMITH, the colored evangelist, who died recently at Sebring, Fla., left behind her many friends and many delightful memories of bright and cheerful and powerful testimony to the abounding grace of God. She was particularly loved at Ocean Grove, where her song and testimony have been an inspiration and blessing to multitudes. An interesting communication reaches the Christian Herald from Miss Mary Barton Cookman, also for many years a friend and supporter of the work at Ocean Grove. She writes:

"In a letter received from Mrs. [illegible] Ward, sister of Mrs. Amanda [illegible] dated February 24, Sebring, [illegible]ys: 'Ere this reaches you [illegible]da Smith, will have [illegible]t was victory

Lord. She never murmured but always triumphed, and believed God, when she did not know where the next morsel of food would come from, or the money to buy it. The struggle of life is over, and dear Amanda Smith has reached her heavenly home. She has many stars in her crown—souls whom she led to Jesus. Let us rejoice and be glad."

NEW YORK WORLD

30 April 1915

Lincoln's Tribute to Negro Soldiers.

To the Editor of The World:

Now that all America, at home and abroad, is mourning Abraham Lincoln, it is opportune to recall to a very forgetful Nation the words of Lincoln himself with regard to one branch of the army whose victory led to the assassination of the Commander-in-Chief:

> Drive back to the support of the rebellion the physical force which the colored people now give and promise us, and neither the present nor any coming Administration can save the Union. Take from us and give to the enemy the one hundred and thirty, forty or fifty thousand colored soldiers, seamen and laborers, and we cannot longer maintain the contest.

This defense of the much-debated enlistment of colored troops for the maintenance of the Union and the securing of their own freedom only shows the value of their services to the Nation.

What Lincoln would have done for the freedmen must always remain largely a matter of conjecture, as were his own remarks on the subject, for he always waited to come to his bridges before attempting to cross them. But the wisdom and patience and justice which always characterized the noble life which was ended by the bullet of Booth would hardly have permitted Lincoln to consider seriously the surmounting of the physical difficulties of removing from this country the millions of the freedmen whose sacrifices had given them title to a place in the destinies of the United States.

What is being presented to moving-picture enthusiasts as "Lincoln's solution" of the negro problem is a concoction devised by latter-day politicians of the Blease and Vardaman school.

JOSE CLARANA.

New York, April 15.

NOTED LECTURER HEARD BY L. A. COLORED PEOPLE

Major Lynch Tells of Stirring Days; Dumas Lyceum Bureau Sends Statesman Here

By Eloise Bibb Thompson

The Dumas Lyceum bureau, a body recently organized for the purpose of presenting to California audiences noted eastern musicians and lecturers, has again incurred the gratitude of the public by bringing before it a colored statesman, former Congressman John R. Lynch of Mississippi and retired major of the United States army, who achieved a national reputation some thirty years ago. Major Lynch, whose subject was Reminiscences of Reconstruction, lectured a few nights ago at the First A. M. E. church, Eighth street and Towne avenue, where a large crowd of representative people gathered to hear his forceful address. Of this man and his work, John Freer Lewis writing in the Chicago Post, has said:

"Perhaps no man now living is better equipped to present the whole facts of the reconstruction period from an enlightened standpoint. Major Lynch was an active partisan and an important one in the scenes and events he describes."

Recounts Adventures

In his address at the First A. M. E. church, after touching upon those amendments of the constitution that are of particular interest to the colored people of this country, Major Lynch then told some thrilling experiences encountered forty-five years ago in his native state and also related some interesting episodes connected with his duties as paymaster in the United States army.

He closed with words of thoughtful advice to his race, admonishing them particularly to read the works of literature which negro authors are placing upon the market, thereby keeping in touch with the noteworthy doings of their people.

Although born in Louisiana about sixty-eight years ago, Major Lynch spent the greater portion of his busy life in Natchez, Miss., where he was appointed justice of the peace for Adams county by General Ames and later military governor of the same state.

Served in Legislature

In 1869 Major Lynch was elected to the legislature for a term of two years, and re-elected in 1871, serving the last term as speaker of the house. He also served three terms of two years each as a member of congress and was sent as a delegate to the national Republican conventions of 1872, 1884 (when he acted as temporary chairman), 1888, 1892 and 1900. He was a member of the Republican national committee for four years and made auditor of the treasury for the navy department under the Harrison administration. Acting as paymaster in the Spanish-American war and in the regular army in 1901, appointed captain in the same year and promoted to major in 1906, Major Lynch finally retired five years later and has devoted his leisure time to the writing of works dealing with reconstruction.

Of his Facts and Reconstruction the Worchester, Mass., Gazette has said: "Every collection of matter bearing on the Civil war will need this book as an exceedingly clear story of the years immediately following the struggle, wherein something approaching order was worked out by the people directly interested. The volume is being used in the libraries of Harvard and Yale universities, and will be studied as a class book in some of the principle colleges of the country."

* * *

A pressing call from the Negro Authors' association of America has been issued to the colored authors and journalists of the country to be present at a national meeting to be held in Chicago in August, 1915, at the time of the exposition commemorating the half-century of negro freedom. This call for a national meeting is urged by some of the foremost writers of the colored race, among whom are Dr. Booker T. Washington, author of Up From Slavery and many other well-known works; Dr. W. E. Burkhardt Du Bois, author of The Souls of Black Folk, The Negro in the Black Belt, etc., and Prof. Kelly Miller, who wrote Race Adjustment and Out of the House of Bondage.

The reason for this call has been set forth by the Negro Authors' association in the following plea:

Plea Is Issued

"Like other races, the negro is struggling to leave the impress of his genius upon the lofty summit of the printed page. Progress has been heralded to the centuries by no less great factor than the printed book, dealing with tradition, manners, customs, tastes, racial traits and habits, enlightening mankind, while depicting the upward trend of the human soul in every variety of intellectual grandeur extolling their virtues and ambitions. In fifty years our race has given to the reading world several hundred volumes of books. Many have pleased the intellectual pride of the reading public, while attesting forcibly to the serious, sober mein of an interested race, attracted by all the uplifting principles of civilization that nurture obligation and responsibility. It is our duty to impress mankind by our collective effort in a national meeting with the end of perpetuating a noble work."

Following is a list of the prominent colored poets of today who will most likely attend the national meeting of the Negro Authors' association in August:

Poet to Be Present

William Stanley Braithewaite, an eminent lyrical poet born in Boston about forty-seven years ago. His father having died, at the age of twelve he was taken from school to assist his mother in providing for the family. No opportunity was ever given him again for attending school. The awakening of his poetic genius is admirably described by him in these words:

"At fifteen," he says, "like a revelation, there broke out in me a great passion for poetry, an intense love for literature, and a yearning for the ideal life which fosters the creation of things that come out of dreams and visions and symbols. I dedicated my future to literature, though the altar upon which I was to lay my sacrificial life seemed beyond all likelihood of opportunity and strength and equipment to reach. I set about it, however, with fortitude and hope and patience."

Is Known as Critic

Six volumes of poetry thus far bear Mr. Braithewaite's name, besides the reviews that he writes each year of the poetry that appears in the standard magazines, his latest criticisms being known as the Anthology of Magazine Verse for 1914, his stamp of approval on the poems included in the Anthology being accepted by editors and critics in this country and in England.

James D. Carruthers, contributor of verses for the last fifteen years to the Century and magazines of like caliber; George Reginald Margeston, author of Songs of Life; Fenton Johnson, author of A Little Dreaming; Alfred Anderson, Chicago's eminent poet, and James W. Johnson, the gifted writer of Fifty Years, published some little time ago in the New York Times, are some of the poetic stars that will adorn the exposition commemorating the half-century of negro freedom.

A partial list of the colored prose writers and their works are: Monroe N. Work, Annual Encyclopedia of the Negro; B. G. Brawley, A Short History of the American Negro; W. and T. G. Steward, Gouldtown, Studies of Some Sturdy Examples of the Simple Life; W. H. Ferris, The African Abroad; Mrs. Paul Lawrence Dunbar, Masterpieces of Eloquence, and C. A. A. Taylor, Conflict and Commingling of the Race.

Historical—1915

Wm. Lloyd Garrison Dragged Down Court Street by "Broadcloth Mob" in 1835—This Sight Converted Wendell Phillips to Anti Slavery Cause.

Guardian 7/10/15

Some Cleveland, Ohio, Reminiscences

The New York News 3/13/15

By RALPH W. TYLER

Cleveland, O., March 2.—There is always something fascinating, even though it be tinged with regret, in permitting one's self to loose into a reminiscent mood. To gallop to one's past with its ghosts and its terrors, its spectres and its golden setting sun, often chases away dull moments, and not infrequently gives inspiration. There was a time, and in the life of us who have not yet crossed the meridian of life, when Cleveland, for the colored man, was the bright particular city in the galaxy of cities; a time when race prejudice here was yet an undiscovered blithing microbe. That time was when John P. Green, Jere A. Brown, Harry C. Smith, George A. Myers, Charles W. Chesnutt, et al., stood on the bridge of our ship, or steered it through the perilous waters of antagonism. That was before the "new regime," the iconoclasts, the impecunious with an itching palm for campaign funds came upon the city like a flock of vultures to restrict and destroy rights and privileges in return for personal, selfish gain. Cleveland is one of the very few cities that has always enjoyed mixed schools—that fine opportunity for contact. Cleveland in the good old days of "Auld Lang Syne," possessed a cultured colored community that had no superior, and that community was wont to guard equal rights and privileges with a commendable jealousy. Most of those, however, who were stars in those days now have their names inscribed upon the tombstones of the city's cemeteries, and "now there are but few who are left who played with us upon the green some 20 years ago."

Cleveland has been represented in the General Assembly of Ohio by five members of the race, John P. Green, Jere A. Brown, Harry C. Smith, Wm. H. Clifford and H. E. Eubanks. Cleveland, as I recall, was the first city to send a member of the race to the General Assembly to assist in framing laws to govern the Commonwealth of Ohio. John P. Green, Jere A. Brown and Harry C Smith left their impress, and splendidly, too. The other two, who signalled the advent of the "new regime," merely rattled around in a position much too large for them—merely came and went unsung. It was John P. Green who drew and fathered the first Labor Day law in Ohio. It was Jere A. Brown who introduced and had passed the law prohibiting insurance companies doing business in Ohio from discriminating on account of color, and it was Harry C. Smith who had placed on the statute books of Ohio a strong civil rights law. But the new regime hoved into sight—a band of selfish opportunists who "scorched a line of blackness where it touched what else had been all that is fair." To-day race discrimination is almost as rife in Cleveland as in its sister, Southern-influenced city to the South—Cincinnati. Why? Because the old regime, that galaxy of splendid, uncompromising local race leaders were jostled from the towpath of contention by this numerically stronger new regime that places self above race. The old regime were not absolutely perfect men. The absolutely perfect man, like the millennium, has not yet materialized. But the old regime were conservators of equal rights and privileges, and they resisted, inch by inch, the advance of race discrimination. They had their differences, and frequently were not in accord in minor matters, but as to the fundamentals; with respect to equal rights and privileges, they formed an unbroken line.

Charles W. Chesnutt's delightful "House Behind the Cedars," "Marrow of Tradition," etc., lent lustre to the race in Cleveland. But before this clever novelist could disapprove the tradition that "a prophet is not without honor save in his own land," the new regime had gotten control, aided and abetted by small white politicians with selfish aims, and the honor that should have come to him was denied. George A. Myers was the man who was always ready to take his place at the steering wheel, always ready to push and to pull, but who preferred to remain in the ranks and be among those who found delight in honoring those who honored the race. Never would he compromise with discrimination. Harry C. Smith, 52 years in the year, is still thundering, through his Cleveland "Gazette," against race discrimination and demanding equal rights, equal privileges and equal opportunities. John P. Green, although 70 odd years bear their weight down upon his shoulders, still vigorously protests against any step backward. Chas. W. Chesnutt, more of a literary recluse than a gladiator, pursues the even tenor of his way, though still standing for perfect equality. George A. Myers, like Cincinnatus, has withdrawn from the political battle front, returned to his plow, but immovably stands upon his platform, "No race discrimination." Jere A. Brown has been gathered to his Maker. The old regime has passed in review, and the new regime is before the footlights in Cleveland. The old regime achieved for the race; the new regime is engaged in achieving for self alone.

To-day Thomas W. Fleming is perhaps the best known of the new regime. He is a recent lawyer. He is energetic, is active in local politics, but it must be said, with regret, he seems to set his sails to catch each passing breeze. Yearning for political office, as he is, and has since his advent into local notoriety, he overlooks the main issue. A friend of his recently paid him this compliment: "Tom Fleming, if he had a bankroll, would set a pace for race leaders, but being without that roll, and desiring it much, he deals the cards so as to give himself a good hand, regardless of how poor a hand he deals the race." Mr. Fleming is not a Cleveland product; he hails from Meadville, Pa. While serving as a barber he studied law and was admitted to the bar. For this he must be given due credit. Though he does not measure up, in legal attainments, to Alexander Martin, yet were he to cast himself adrift from petty war politics and stick to law, he would earn for himself more lasting fame and higher compensation. He is not the equal, in high purpose, in broad race conservation, to Green or to Smith or to Myers. He is not, however, without some redeeming traits. With him, I fear, the present is more alluring than the future; more self-inviting of efforts than race. While Green, Brown, Smith, Clifford and Eubanks represented their race in Cleveland in the State General Assembly, this leader of the new regime represented the race one term in the City Council.

Herbert W. Croly, the biographer of the late Marcus A. Hanna, in his "Marcus Alonza Hanna, His Life and Work," referring to the notable senatorial contest of 1897, when Mr. Hanna was elected United States Senator from Ohio, says (page 258): "A Negro representative from Cleveland named Clifford gave a great deal of trouble, and required constant solicitation and surveillance, although he finally signed and voted true to his signature." Perhaps that was the beginning of this "new regime," the advent of the selfish inclined, assumed local race leadership. However, those of us who recall that memorable senatorial contest remember that there were also white representatives in the General Assembly who "required constant solicitation and surveillance." And there were white men in that General Assembly who had a cash price for the deliverance of their vote to Hanna.

Perhaps the pendulum will some day swing back to Cleveland, and the colored people of this city realize that those sturdy, strict constructionists of the Declaration of Independence and the 14th and 15th Amendments to the Constitution, Green, Smith, Myers, Chesnutt and those who think as they think—the old regime, best represented the race.

It is sad, inexpressively sad, to reflect upon what Cleveland was once for the race, and what she is to-day. When public opinion becomes aroused to the fact that Cleveland is no longer the Cleveland of old; when the colored people here recall the new regime, that they may restore the old Cleveland once again will be a delightful bay in which our ship may ride at anchor unmenaced by the floating mines of race descrimination.

Buffalo, N. Y.

Express

JAN 15 1915

NEGROES IN AMERICAN ARMY

First Served Under Jackson at New Orleans.

REWARDS ARE LONG DELAYED

Attorney General Wirt Finally Settled the Dispute.

From the Washington Star.

One hundred years ago the first negro troops who ever served in the army of the United States won the commendation of General Jackson in the battles in and around New Orleans. It was there that a small part of the regular army, the milita of several of the Southwestern states, and two detachments of negro troops won the final engagement which drove the invaders from the shores of that portion of the country.

On January 21st General Jackson read an address to each of the commands which had taken part in the battles, reviewing the campaign and saying of the engagement of January 8th that the loss of the enemy was more than 3,000, while the American loss was but thirteen—"a wonderful interposition of heaven! An unexampled event in the history of war!" General Jackson characterizes the event.

In his general orders of January 21st, prior to breaking camp, General Jackson complimented the various regiments and commands, saying of the two bodies of negro volunteers: "They have not disappointed our hopes that were formed of their courage and perseverance in the performance of their duty. Majors Lacoste and Daquin, who commanded them, have deserved well

of their country."

Yet, although these negro troops were commended for their coolness and bravery under fire, especially in the memorable engagement of December 23d, when they were attached to Coffee's brigade, which opened the series of battles, recognition for their services, by way of pension and bounty, was withheld for several years after their discharge from the service and then was granted only after an opinion had been given by William Wirt, attorney general of the United States at that time, that they might legally be so recompensed.

When the colored troops enlisted, the act of congress of December 24, 1811, provided a bounty of $16, with three months' pay, and a grant of 160 acres of land to those who had served five years, the same amount of land to the heirs of those killed in battle, and the same amount of land to the heirs of those who had died in the service after having served five years. The act of January 11, 1812, carried life provisions, and the act of December 10, 1814, again carried the provisions, except that the amount of land granted was doubled.

After the colored troops were mustered out, application was made in their behalf for recognition under these acts, especially for the bounty of 320 acres of land, but it was not until 1823 that their claims were recognized.

This apathy and long delay ensued notwithstanding the fact that under date of December 27, 1914, General Jackson had reviewed the first engagement in a report in which he spoke highly of the men of color attached to Coffee's brigade. He said in this engagement a number of prisoners were taken, and the British loss was about 100. On the night of the 23d of December, in the engagement below New Orleans, the British left 100 killed, and 230 wounded, their loss in prisoners taken making their total loss that night about 400.

Again, reporting on the battle of January 8th, General Jackson said that the enemy advanced in two strong columns, and that "they were received with a firmness which defeated all their hopes. For upward of an hour the firing was incessant, but the enemy at length fled in confusion from the field, their losses including General Sir Edward Pakenham." Under date of January 19th, General Jackson informed the war department that the enemy had decamped, leaving 80 of their wounded and fourteen pieces of heavy artillery, and that he believed Louisiana was then "clear."

It was to J. C. Calhoun, then secretary of war, that William Wirt, then attorney general, wrote, under date of March 27, 1823, declaring that it was not, in his opinion, in the power of the government to deny the colored troops and their heirs the emoluments of their service in the army. Mr. Wirt's letter is as follows:

"Sir—Had I been called on apriori to give a construction to the several acts of congress, which are the subject of Mr. Cutting's letters of the 21st of May, 1821, and the 30th of January, 1823, of Major Charles J. Nourse's of the twentieth of January, 1823, and J. W. Murphy's of the 22d of December, 1818, I should have had no hesitation in expressing the opinion that it was not the intention of congress to incorporate negroes and people of color with the army, any more than with the militia of the United States. But the acts of congress, under which this body of people of color are understood to have been raised during the late war, uses no other terms of description as to the recruits than that they shall be 'effective, able-bodied men,' (act of 24th December, 1811), 'for completing the existing military force,' or 'free, effective, able-bodied men,' (act of December 10, 1814), 'making further provision for filling the ranks of the army of the United States.'

"As either of these descriptions was satisfied by the persons of color in question; as the recruiting officers who were quoad hoc the agents of the United States, recruited these persons on a contract for the pay and bounty stipulated by law, as the officers of government recognize them as a part of the army, by their regular returns of this corps, who received, till the close of the war, the same pay and rations with other troops, were subject to the same military law and performed the same military services, it seems to me that a practical construction has been given to the law in this particular, from which it is not in the power of the government justly to depart.

"I think, therefore, that they ought to receive the promised land bounty. But, without some further and more explicit declaration of the purpose of congress, I would not recommend a repetition of such contracts on any future occasion on laws worded like those under consideration; by which I mean, not merely the three laws which I have cited, but the whole military system of the United States, militia included."

BENEDICT "THE NEGRO" FRANCISCAN LAY BROTHER.

St. Benedict was a native of a little town near Messina, called San Fratello. His parents, descendants from African slaves imported into Sicily, were persons of exemplary piety. The children of their union, like themselves, were destined for a life of slavery; but their master consented to bestow freedom on the first born, who was Benedict.

Under the training of his pious parents, Benedict passed a peaceful and innocent childhood, loving above all prayer and solitude. When he was scarcely 10 years old he was called the "Holy Moor" by the people of Messina. His young companions used to ridicule him on account of his color and the humble condition of his parents, and even went so far as to insult and scorn him. This ill treatment served to turn his thoughts to Heaven, and to scorn the world forever; and God gave him happiness amid all sufferings.

At the age of 18, being now freed from slavery, he followed the call of his Master to a more perfect state of life. In the year 1547 Benedict retired to a hermitage near Messina to sanctify himself by self-denial and prayer. Several companions soon joined him in his solitude, and by the sanctity of their lives these hermits became the edification of the neighboring country; the austere life of our Saint especially was a continual exercise of every virtue, which God crowned with many miracles. Benedict was chosen Superior of the hermits, and his conduct in the direction of his brethren often proved that the holy folly and ignorance of the disciples of our Lord crucified surpass the pretended wisdom of the prudent of this world.

In 1562 Pope Pius IV. directed the hermits to join any of the religious orders then existing in the Church. Benedict and his pious brethren submitted at once to this desire of the Sovereign Pontiff: They left their place of solitude and penance to enter on a new path of holiness. Going to the Franciscan monastery, Benedict pleaded to be accepted by the Friars Minor, and he was admitted as a lay brother in the monastery of St. Mary near Palermo. He was then 38 years of age, seventeen of which he had already spent in severe penance. His superiors sent him to the monastery of St. Anne of Juliana, but after three years he was recalled to Palermo where he remained until his death.

He was first employed as cook, this work being well suited to his desire to a life "hidden with Christ in God." The kitchen was transformed by him into a sanctuary whence the incense of prayer rose up unceasingly to Heaven. With great virtue he managed to combine the active life of Martha with the sweet repose of Mary. He took delight in a life wholly spent in piety and penance, hoping to escape entirely the notice of men, but it pleased God to glorify him. "He hath exalted the humble." (Luke 1:52).

In 1578 the Friars' Minor of Sicily held their chapter at Palermo, as guardian of that convent they selected the humble cook, Benedict the Moor, a poor and ignorant man, who had been despised by the world as the son of a slave, who, according to his biographers, could neither read nor write. This position involved the governing of a large community of religious, men of virtue, wisdom and learning. Nevertheless his superiors, guided by the spirit of God rather than by the light of human wisdom justly deemed that the eminent holiness of Benedict, his supernatural wisdom and well known prudence, would amply compensate for the want of acquired knowledge. He begged and implored, he pleaded his natural incapacity, his ignorance on every subject, the impropriety of placing him at the head of other religious; but his resistance was overcome by the precept of holy obedience, and the manner in which Benedict filled this office fully justified the choice of his superiors. His government was based on love and mildness for his brethren, and severe penance for himself. Leaving to God the temporal care of his community, he trusted solely in Divine Providence, and was only solicitous to maintain the spirit of St. Francis amomng his brethren and to excite them to true piety, hence he often reminded them of the words of Our Lord: "Seek first the Kingdom of God and His justice, and all things shall be added to thee."

On many occasions God rewarded this filial confidence of the Saint by great miracles.

After three years Benedict was released from the office of guardian, and requested that he be sent again to the kitchen. This wish was granted, and he was extremely happy to find once more in that humble employment as cook the life of obedience, the hidden and obscure life which was always the object of his desires.

To his profound humility the Saint added true piety and constant prayer; the man of God well knew that the activity of Martha, even when imposed by charity, can become dangerous for religious unless it be sustained and accompanied by the recollection of Mary. Hence he spent in prayer all the time left free from the duties of his charge and the works of charity. The great mysteries of the Passion of Our Lord and the Divine Eucharist were the constant subjects of his meditations and devotions.

During the course of the year 158[illegible] Benedict fell seriously ill and learned that the end of his earthly career was at hand. He even knew the day, the hour, and the circumstances of his death. He received the last Sacraments with profound devotion, and on April 4 he calmly epired, having raised his eyes to Heaven and uttered the words of our dying Savior, "Lord into Thy hands I commend my spirit." He was about 63 years of age.

The Saint was interred in a vault of the convent. There was a great concourse of people at his tomb, many sick persons were cured and even the dead were raised to life; the fame of the Saint was spread to all the countries of Europe. Three years after his death his body was taken out of the common burial place and found incorrupt. It was placed in the chapel to be exposed to the veneration of the faithful. Pope Benedict XIV. beatified him in 1743, and on May 20, 1807, Pius VII. enroled him in the catalogue of the Saints. The body of St. Benedict the Moor now reposes in the church of St. Mary near Palermo, his feast is observed on April 3.

The statue of St. Benedict represents the Saint as a Franciscan lay brother, the barker of fruit HRDLL brother, the basket of fruit which he holds in his hands should represent his office of attending to the needs of his brethren.

The simple life of St. Benedict the Moor clearly unveils to us the meaning of those mysterious words of our Lord: "I thank Thee, Father, because Thou hast hidden these things from the wise and prudent of this world, and has revealed them to the little ones."

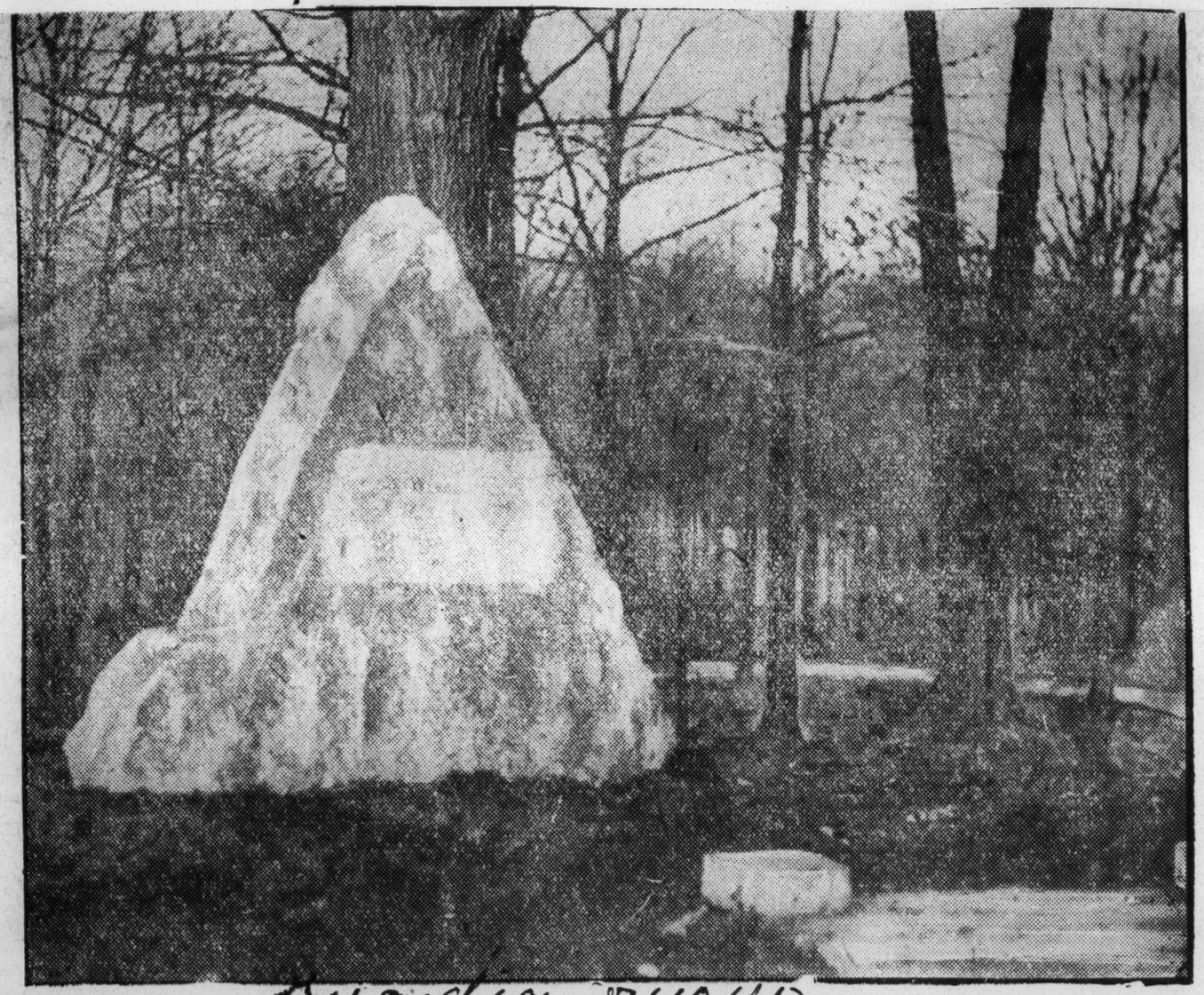
Springfield mass.
Republican
3/25/23

Colored Man on Board of Health

Though few Springfield Negroes have entered the professions, the late Dr A. L. Brown was an exception. He was a native of this city and received his education in the local public schools and at Howard university in Washington, D. C. He was graduated from the Howard university medical school in 1893 and entered practice in this city in 1895, having a considerable practice among the colored residents for many years. At one time he was a member of the local board of health and was for some years a member of the board of managers of the Springfield home for aged men.

Other colored professional men in this city, excluding the ministry, at present number four, two being dentists and two physicians. The dentists are Dr L. G. Phillips, a native of New Jersey, and Dr W. B. Jones, a native of North Carolina, and the physicians are Dr B. T. Bowens, formerly of Virginia, and Dr Miles R. Gordon. There are no colored lawyers practicing in this city, and so far as is known, none in Western Massachusetts.

Historical — 1915



Guardian 7/10/15

The Grave of Wendell Phillips and His Noble Wife, Anne, in the Milton Cemetery, Where at Sunrise on Wednesday, Nov. 29, Pilgrims Held Service and Placed a Wreath Starting Centenary Celebration by This Ceremony in 1911.

CONFERENCE OF ABLE EDUCATORS

Virginia Teachers Attend Big Meeting at Richmond.

VIEWS OF PROMINENT MEN.

Presidents of Leading Colleges Offer Tributes of Praise For Effective Work Done by the Late Robert C. Ogden, Who Had Great Faith In Southern People.

By W. ANTHONY AERY.

Richmond, Va.—What war and politics failed to do constructively for the south love, sympathy, co-operation and business ability, applied to economic and social problems, helped wonderfully to accomplish. Robert Curtis Ogden recognized and capitalized the faith and initiative of the southern people. He showed the south and the nation what citizenship could do for education.

Dr. Samuel Chiles Mitchell, president of Delaware college, himself one of Mr. Ogden's loyal southern co-workers and an educator of wide vision, recently paid this tribute to America's late, honored merchant educator, in this city before some 2,000 Virginia teachers, school officials, business men and social leaders, who had come together under the auspices of the Virginia educational conference and the Co-operative Education association.

Hon. R. C. Stearnes, superintendent of Virginia schools; President Edwin A. Alderman of the University of Virginia, and Rev. Dr. William Adams Brown, Roosevelt professor of systematic theology in Union seminary, New York, told effectively at the memorial meeting in Richmond the story of Robert Curtis Ogden's loving and wise service as president of the conference for education in the south, president of the southern education board and trustee of institutions which have aimed to make men happier and more useful.

"Mr. Ogden never suggested a particular line of educational policy to those who were charged with the supreme command in any state or county," said Superintendent Stearnes. "To the experienced and capable teacher or administrative officer he was courtly and sincere. He was deference personified. To the inefficient man who happened to hold office accidentally or wrongfully Mr. Ogden was the urbane philosopher whose keen and penetrating intellect had told him that one cannot gather grapes of thorns or figs of thistles."

President Alderman's characterization of Mr. Ogden is shared by hundreds of southern men and women who are leaders in education, industry and social service movements. "Here was a man vital in body, pure of spirit, keen of mind, happy of heart and utterly given over to thoughts of unselfish helpfulness to individuals and masses," said Mr. Alderman. "The essential idealism of American life is nowhere given nobler proof than in the fact that the leader of this piece of democratic efficiency and volunteer statesmanship, the work of the southern education board, was an American business man."

Dr. William Adams Brown told the great southern audience of his impressions of Mr. Ogden while he was a member of one of those wonderful "excursions into ennobling experiences." Dr. Brown is one of many northern leaders of thought and action who returned from the Ogden trips filled with new desires, even a fervor, to understand the south and to co-operate with the south in securing more of the blessings of organized community life.

Dr. Brown also said that when you have found the hidden spring at which the idealists of every age and race have renewed their youth you will have learned the secret of Robert Ogden's power. This is only another way of saying he was profoundly religious. He was always seeing things that were out of sight. Crowd him as you might with the pressure of work, deafen his ears with the noises of the city traffic which surged beneath his window, he never lost his consciousness of the wider spaces.

Dr. S. C. Mitchell referred to Richmond as the focal point of several groups of great personalities. Dr. J. L. M. Curry received in Richmond the vision for his transforming work. He met George Peabody, and through Peabody men's thoughts were turned to two enduring human needs—the training of youth and the care of the sick.

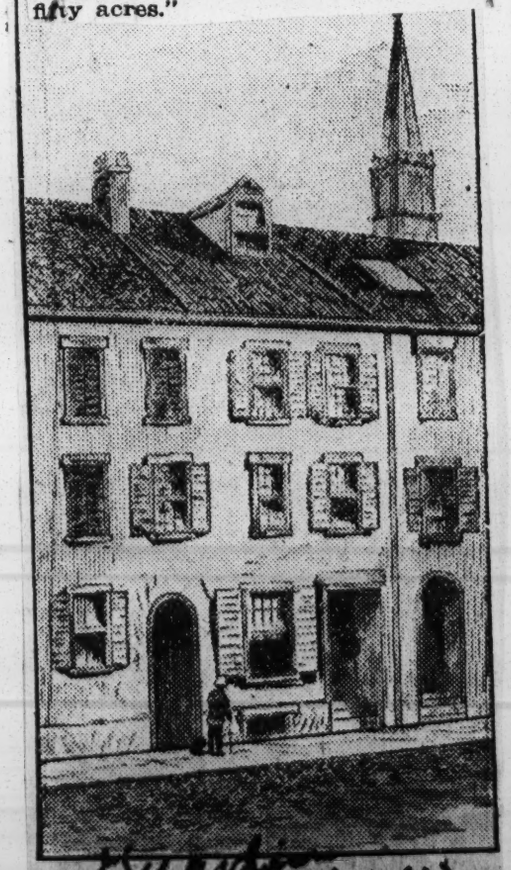
General Armstrong, founder of the Hampton institute, when he came to America from his Hawaiian home to study under Mark Hopkins at Williams college brought a letter of introduction to Robert Ogden. An enduring epoch making friendship developed. After the civil war General Armstrong, the leader of black troops, looked into the economic and social problems of the day and with practical sagacity saw the possibility of training the colored race for useful living.

Chicago Herald
October 1915

WOMEN, NEGROES, AND ALIENS

In New Jersey women did exercise their voting privileges. Professor J. B. McMasters says this "is partly proved by the tradition in many families of a great grandmother or a great grand aunt who went year after year to the polls, but chiefly by the law of 1807 which restricted the franchise to free white males and declared in the preamble that this limitation was made because women, negroes, and aliens had been allowed to vote."

Women do not seem to have protested against this cutting away of their privileges. The world was not ripe for the radical growth of democracy. Men and women had not been educated to it. In South Carolina at the time, for example, to be enfranchised the free white man "must believe in the existence of a God, in a future state of reward and punishment, and have a freehold of at least fifty acres."

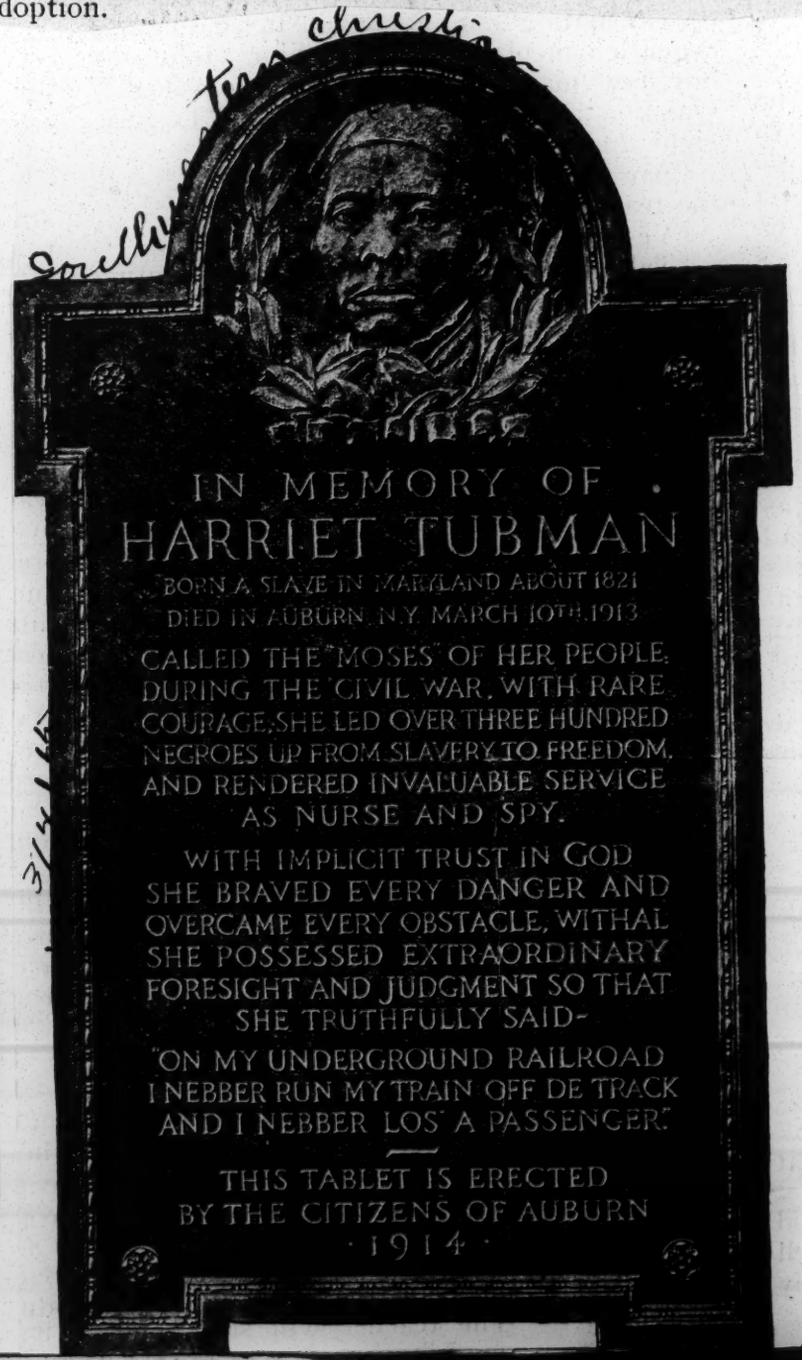


House No. 37 Common Street, Where Wendell Phillips Died, Feb., 1884.

House No. 26 Essex Street, Boston, with Mr. Phillips in Doorway, Where He Lived from 1841 to 1882. Moved Because House Was Torn Down to Make Harrison Avenue Extension—Tablet Placed by City on Building on Right, Now Essex Postoffice Sub- Station—Here Exercises Were Held at 9.30 Wednesday, Nov. 29, 1911.

THE TUBMAN MONUMENT

There seems to be some difference of opinion in the ranks of the Harriet Tubman Memorial Committee as to where the monument for the lamented black heroine of slavery and the Civil War should be placed. Some advocate its erection over the poorly placed grave of the conductor of the "Underground Railway" in the cemetery, itself some distance from the city. Others argue that it should be in a public square of the city of Auburn. The case needs only to be stated, it seems to us, to have the public line up with those who favor the city site. The monument of Frederick Douglass in the public square of Rochester, his home city, is a masterly argument in itself for the race, not only on February 14, the birthday of the race's late great leader, but on every day of the year. The monument for the noble soul who was his heroic co-worker for their race's freedom and who when he was downcast with despair cheered him with the question, "Is God Dead?" should be in no less conspicuous a place in Auburn, the city of her freedom and adoption.


IN MEMORY OF
HARRIET TUBMAN
BORN A SLAVE IN MARYLAND ABOUT 1821
DIED IN AUBURN, N.Y. MARCH 10TH 1913
CALLED THE "MOSES" OF HER PEOPLE.
DURING THE CIVIL WAR, WITH RARE
COURAGE SHE LED OVER THREE HUNDRED
NEGROES UP FROM SLAVERY TO FREEDOM.
AND RENDERED INVALUABLE SERVICE
AS NURSE AND SPY.
WITH IMPLICIT TRUST IN GOD
SHE BRAVED EVERY DANGER AND
OVERCAME EVERY OBSTACLE, WITHAL
SHE POSSESSED EXTRAORDINARY
FORESIGHT AND JUDGMENT SO THAT
SHE TRUTHFULLY SAID-
"ON MY UNDERGROUND RAILROAD
I NEBBER RUN MY TRAIN OFF DE TRACK
AND I NEBBER LOS' A PASSENGER"
THIS TABLET IS ERECTED
BY THE CITIZENS OF AUBURN
1914

Historical — 1915

THE WANDERING "JITNEY"

THE word "jitney" is still an orphan, and the utmost confusion and mystery enshroud its antecedents. As we read through the different explanations of the word's derivation that have been received by this magazine, they sift down pretty generally to two sources—Russian and African. But even here is nothing conclusive, and all the suppositions pointing to other nations and classes of people as the first coiners of the word have their right to serious consideration. An Oakland, Cal., savings bank has recently organized a competition to discover the derivation of "jitney," but, we are told by *The Tribune* of that city, altho many replies have been received, the bank officials "are no closer to the solution than they were when they first asked the question." We read further:

Digest 7-3-15

Many humorous origins are suggested in the letters. In one instance, a loaf of rye-bread—Russian—is described as the parent of the metal which so many automobile-drivers are gathering in. Another informant declares just as positively that the jitney's parentage is vested in a Russian vehicle.

Many countries are named as being the place of its birth. Many insist that it first saw the light of day in the New York ghetto.

Another writer, an Oakland man, is of the opinion that the coin was of French and English birth. This writer says:

"The word 'jitney' is a corruption of the word *jetton*, which, in turn, is derived from the French *jeton*.

"A *jeton* was a metal counter used in casting accounts, card-playing, etc. We are at this time probably indebted to the cockney-English for the corruption 'jitney,' as applied by some of those East-End Londoners to their small change."

That is a sample of many other letters received by the bank officials. In these the word is said to be variously of seventeenth-century English origin, of American coinage, with its birthplace in the South, among the negroes; a word of the circus, being a part of the slang or patois of circus and traveling-carnival employees. One writer declares the word to have been born in New Orleans, while another declares it to have meant originally a Southern negro convict. Others say that it is of Polish, Roman, Slavonian, Servian, or German origin.

A most extraordinary derivation is given by a Berkeley resident, who finds jitney to be a Scotch-French hybrid, and writes:

"Jitney"—a combination of two words —"Jilt-nisey." "Jilt," from Scottish "jitty," meaning deception; "nisey," a French word, meaning simpleton, coined in America when the bobbing "foolish cars" (electric) were so prominent.

Those who claim Russian origin for the word, we are told, predominate in numbers in this particular competition. Next are the Jewish claimants, and then those who believe it came into use first among our dark-skinned citizens. We read:

One delver into word-origins has this to say about the jitney:

"'Jitney' is the name of a small piece of coin used by the Jewish people of Russia. The jitney was used by the Jewish people in cities of Russia for purposes of making small purchases in the stores, or trading on a small scale."

One who favors the theory of negro origin says:

"'Jitney' is a word coined by Southern colored folk for a nickel. The small darky, when told to run an errand, invariably inquires: 'Do I get a jitney for this, boss?' In nearly all States south of Illinois the small boy bases all of his financial reckonings on the jitney."

Another Russian exponent writes:

"'Jitney' is a foreign word which originated in Russia, being the name of a small Russian coin. The Russian immigrants who settled in Chicago gave the name originally to the United States one-cent pieces, representing the smallest coin."

In Berkeley, they tried the word on the faculty of the University of California, where the consensus of opinion seemed to be, declares the San Francisco *Examiner*, that "there ain't no sich animile." Some of the negative replies are given:

Prof. W. M. Hart declares that it is not English and that, after a thorough search of English etymology, he has been unable to find the slightest excuse for its existence. etc., the word occurs in other languages, as the Hindustani *jitni*, meaning "so much," or the Japanese *jit-ne*, meaning "road cost," from *jit*, "road," and *ne*, "cost."

There is a fatal fascination about the riddles of etymology that ensnares all sorts of folk. We find even "F. P. A.," the much-syndicated humorist of the New York *Tribune*, remarking with an approach to gravity:

There is a lot of speculation about the parentage of the word "jitney." Its derivation is thus: In towns like San Francisco the five-cent piece is the smallest piece of change in common use. From a fusing of "jot" and "tittle" came "jit"; and the "-ney" suffix is the "-ney" of endearment or diminutiveness.

HARRIET TUBMAN DIES MONDAY AT AUBURN, N.Y.

3-12-13

Heroine of Underground Railroad Expires After Lingering Illness

FUNERAL SERVICES THURSDAY

Frederick Douglass Was Regarded as Deceased's Only Peer in Service of Enslaved Negro.

3-13-13

Special to THE NEW YORK AGE.

AUBURN, N. Y., March 12.—Harriet Tubman, affectionately known as "Aunt Harriet," died Monday evening after a lingering illness at the Harriet Tubman Home. Short services will be held over the remains at the home at 11 a. m. Thursday morning, after which the body will lie in state at the A. M. E. Zion Church from 12 to 3 p. m. Well-known persons will participate in the funeral services held at the church.

Harriet Tubman, who was about 98 years old, was one of the most widely known colored women in this country.

Harriet Tubman's achievements as a conductor on the underground, nurse and scout in the Union Army and guide and friend to her people during and after the war will never be fully chronicled. She was a friend of Garrison, Phillips, John Brown, Gerrit Smith, Seward and Lincoln.

Her only peer in the service of the enslaved Negro was Frederick Douglass, but unlike Douglass she is without education of the sort learned from books and she could not write or even relate the marvelous story of her long life. Of pure Negro blood, she was born on a plantation in Dorchester County, Maryland. When she was 13 her instinctive antagonism against the tyranny of master over slave showed itself.

An overseer was pursuing a slave with a club. Harriet charged the white man and knocked him off his feet. The enraged overseer hurled an iron weight at Harriet, crushing her skull and inflicting an injury which resulted in fits of somnolency, to which she was subject until long after the war, when she obtained relief at the Massachusetts General Hospital.

Her Unusual Strength First Brought Her Into Prominence.

At any rate the injury played an important part in fitting her for the struggles to come, for on account of it she was unfitted for the ordinary work of women and she was set to work by her master lifting heavy barrels and drawing weights. She grew so strong that when she was 19 she was a match physically for the strongest man and her master exhibited her to visitors as one of the sights of the place.

She fell ill and while confined to her bin became very religious developing an almost fanatic faith that carried her through dangers where strong men of her race faltered.

Her master died and word went around the quarters that the slaves were to be "sold South," the thing most dreaded by Negroes of the upper tier of Southern States. Harriet counselled the Negroes to run away, but none had the courage to follow her. She knew only that if she followed the North star it would lead her to freedom, and one night she stole away

Of the terrible journey North she remembers little, her instinct guided her and her great strength enabled her to stand the privation.

So she won to the liberty side of the line and lifting her great arms to the sky she said:

"You're mine now and you'll work for me and nobody else."

She obtained employment and saved all she earned. Then she disappeared and was not seen for months. She had dared to go back to the land of bondage to show others the path to freedom.

Was Aided by Quaker Abolitionist.

Aided by Quaker abolitionists in Philadelphia, she soon had her underground railroad in working order, and so perfect were her plans that a few years ago when she was introduced by Susan B. Anthony to a woman suffrage audience in Rochester as "the conductor of the underground."

It wasn't long before throughout the plantations of Maryland and Virginia were spread rewards for a Negro woman who was luring the slaves away from their masters. The price for the capture dead or alive of Harriet Tubman rose to over $40,000, but she was never taken. She made over nineteen trips into the very heart of the country where the head money was offered. She continued this work until the beginning of the civil war.

When the abolition movement became active she went into it heart and soul. Whenever she could get to a meeting she went and inspired others with her great faith. It was while on her way to attend a meeting in Boston at the invitation of Gerrit Smith that she fought the greatest single battle of her career.

She had stopped off at Troy and while there learned that a fugitive slave, Charles Nalle, a half-brother of the master who followed him and as white as his owner, had been taken and was in the hands of the officers, having been remanded back to Virginia. She went at once to the office of the United States Commissioner, collecting on the way a large crowd that instinctively recognized her gift for leadership.

The crowd held back the officers, who were about to convey the slave to a wagon, and bids for the slave's purchase began. The owner offered to sell for $1,200, but when that was bid he raised his price to $1,500. A man across the street raised a window and shouted:

"Two hundred dollars for his rescue but not one cent to his master!"

That fired the crowd, and when the officers tried to bring the slave out the crowd surged around the wagon. Harriet, who had kept her position at the door of the Commissioner's office, shouted: "Here he comes! Take him!" and led the assault.

Her enormous physical strength has been spoken of. Breaking through the police line she seized the prisoner under the armpits and began to drag him down the street.

"Drag us out!" she shouted to her friends. "Drag him to de river! Drown him, but don't let dem have him!"

A policeman hit her on the head with

his club, and freeing one hand she knocked him back into the crowd. Another jumped for her, but she caught him about the neck, throttled him and threw him over her shoulder.

She was dragged down but kept her hold on the slave. Aroused to fighting pitch by her splendid courage, the crowd massed around her and dragged her and the slave to the river, where the fugitive was thrown into a boat, which pulled out.

There was a continuation of the fight in a house on the other bank and two men were shot, but Harriet got across in time to win the battle and the slave escaped.

An Interesting War Record.

When the war came Harriet, at the request of Gov. Andrew of Massachusetts, gave her services as a spy. Of her war record only fragments are known, but in the book by Mrs. Sarah H. Bradford called "Harriet, the Moses of Her People," it is related that she was often under fire of both armies and that "she led our forces through jungle and swamp, guided by an unseen hand."

She had the confidence of the frightened Southern Negroes, who at first feared the Yankees more perhaps than their own masters, and she was able to gather information of the utmost importance to the Union Generals. Her work was not on the battlefield alone, however, for when the Union soldiers were dying by the hundred at Fernandina from dysentery Harriet was sent from Hilton Head to take charge of the field hospital. She proved herself as tender a nurse as she was a courageous fighter.

Later she was nursing those who were down with smallpox and malignant fevers. She had never had these diseases, but she had no more fear of death in one form than another.

It was only comparatively recently that she received recognition for her services by a pension from Congress. At the end of the war she returned to her home in Auburn, where she had previously brought her aged parents to settle on a piece of land owned by William H. Seward, Lincoln's Secretary of State. It was this home, which became her own through money raised by the sale of Mrs. Bradford's book, that Harriet Tubman turned over to the Zion A. M. E. Church as a home for aged and infirm Negroes. She carried on this work alone for many years, going about Auburn begging money and food for its support.

It was of Harriet Tubman that John Brown, introducing her to Wendell Phillips, said:

"Mr. Phillips, I bring you one of the best and bravest persons on the continent—Gen. Tubman, as we call her." And Wendell Phillips writing of the incident to a friend said:

"In my opinion, there are few Captains, perhaps few Colonels, who have done more for the loyal cause since the war began, and few men who did before that time more for the colored race than our fearless and sagacious friend Harriet."

RECALL EARLY DAYS

Reminiscences of Minstrelsy Show That First Troupe Appeared in New York City in 1843.

The first negro minstrel troupe was seen on the stage of the old Chatham Street Theater, New York City, January 31, 1843, and consisted of four men, Daniel Emmett (author of "Dixie"), Frank Brower, Dick Pelham and Billy Whitlock. Until that time negro minstrels always had appeared singly or in pairs, and the idea of a number of men going on together and giving a negro minstrel show grew out of an argument between the four as to which pair, Pelham and Emmett or Brower and Whitlock, should appear first.

After the Chatham Street Theater engagement, the company appeared in other New York Theater, and, after playing in Boston, went to England. This tour was disastrous, as the entertainment did not appeal to the English. When the men returned to America they found that their idea had been appropriated by others and that there were numerous negro minstrel companies touring.

The Al. G. Field Greater Minstrels, is an attraction peculiarly American. Every other sort of attraction has been imported to America and the wholesome fun, the wealth of good music and the richness of scenic investment which form the Al. G. Field show, make Americans proud to own it as one of the greatest of this type of American attractions.

The Field show, this year, opens with a representation of the New Orleans levee in the days when the Robert E. Lee and the Natchez were the two fastest river boats. A race between those boats is shown, and finally a minstrel first part laid in the cabin of the Robert E. Lee. This is followed by four patriotic tableaus, which are said to be wonderful in their detail and conception. Other high spots during the latter part of the show are a rare monologue by Bert Swor, prince of negro monologists; a musical act by Murphy and Quinn; an unusual pantomime dancing spectacle called "The Black Art Dance," and an afterpiece, "Auntie Skinner's Chicken Dinner Party," probably the most pretentious production staged by Al. G. Field in all his career. The minstrels come to the Lyceum for two performances this Wednesday.

THE LATE HARRIET TUBMAN

Indianapolis, Ind.
NEWS
OCT 12 1915

Bits of Indiana History

1816-1825.

Negroes

In Indiana negroes were conside throughout territorial times, in the m ing of the Constitution, in the first el tion held under it and in the admiss of the free state into the Union. This c sideration led to various state adju ments, making possible the carrying of the legal provisions, prohibiting slave without, however, interfering with t laws governing slave-holding states. T early competition of slave labor with th of white men was an economic proble

During the long years of their involu tary bondage the negroes' worship of fre dom and their striving to attain it we made manifest in Indiana by the coun less rewards offered for southern ru away slaves throughout the advertisin columns of the Western Sun, publishe at Vincennes. White men and wome who had held slaves in Indiana before i admission as a free state, asserted the had a vested right in slaves as propert and for some time there was no inclina tion to dispute their claim.

Among the La Selle papers is a deed fo a negro boy, which reads as follows "For and in consideration of the sum o $650 to me in hand paid, I do hereby as sign, transfer and set over, and by thes presents have assigned, transferred an set over unto Francis La Selle (of De troit), his heirs and assigns, a certai negroe or mulattoe boy named James o Jim, now between twelve and thirtee years of age, being the offspring of a woman slave, and the same boy I pur chased of Antoine La Selle some years since. And I do hereby warrant the said boy from any and all claim or claims of me, my heirs and any and every person claiming or to claim under me or them. In witness whereof I have hereto set my hand and seal at Vincennes this seventh day of May, A. D. 1816.

"JEAN B. (X) LAPLANTE."

Two years later there was a transfer indorsed on the back of the above deed as follows: "For value received, as attorney in fact, I do hereby assign, transfer and set over unto Charles Busserong, his heirs and assigns, the within negroe.

"HYACINTH LA SELLE."

Even after 1816, advertisements of one or more negroes for sale appeared. On October 9, 1819, one of these was: "For sale—Likely negro woman. For terms, inquire of Thomas B. Dubois." During the period between 1816 and 1825 there was hardly an issue of the Western Sun that did not contain two or more notices of runaway negroes from southern states, with rewards varying from $20 to $300. The aim of many of the slaves was thought to be Indiana. This brought forth protests that citizens could not enjoy legalized servants in peace. It was asserted the negroes, deceived by false advisers, became a pest and trouble. "Harpies," who stirred negroes to wrong, were termed real enemies of a gradual emancipation.

In Section 6 of an ordinance adopted in 1819, at Vincennes, against nuisances, constables and citizens were authorized to disperse illegal assembling of negroes to disturb the peace. When arrested, the offenders were fined $5 each. For a second offense, ten lashes on a bare back were administered. These were increased to thirty lashes for a third offense and to thirty-nine stripes and doubling of fine for carrying deadly weapons, including butcher knife, dirk, sword or pistol. By 9 o'clock, all negroes or mulattos were to be in their own quarters. In 1820 there were probably about 200 slaves in Indiana, the majority of them owned in Knox county, though some were to be found in Perry, Warrick, Pike, Spencer, Scott, Owen and Sullivan counties.

Gradually the negroes became free in Indiana. In 1822 there appeared in the Western Sun the following notice: "Lost, in the vicinity of Vincennes, or between Vincennes and Cattrinett, some days ago, the papers of freedom of a man of color, named Neptune Calvin, who once belonged to and was set free by Frances White. The credentials are engrossed on a roll of parchment. Any person finding them will confer a particular favor on poor Neptune by leaving them with Mr. Frazer, attorney-at-law."

Various names have been applied to people of African descent. The best authorities agree "that the word 'Negro' (with the capital N) will eventually be applied in America," and will stamp out the objectionable corrupt form of the word. Between the revolutionary war and 1865, Indiana, in common with many southern and western states, never permitted any but white males to vote. By 1833 the last of slavery's shackles were removed from Indiana, which now has a negro population exceeding 60,000. (Copyright, by M. E. H.)

Library references: DuBois, "Negro Bibliography and the Souls of Black Folk"; Dunn, "Indiana," "A Redemption From Slavery"; Stephenson, "Race Distinctions"; Trail, "Slave in Indiana." See also LaSelle's slave deed.

LATE HARRIET HAYDEN

Brave, resourceful wife of Lewis Hayden—Affectionately known as "Marm" Hayden—Left scholarship to Harvard College.

Letters From the Herald Family

Lincoln and Colored Troops.

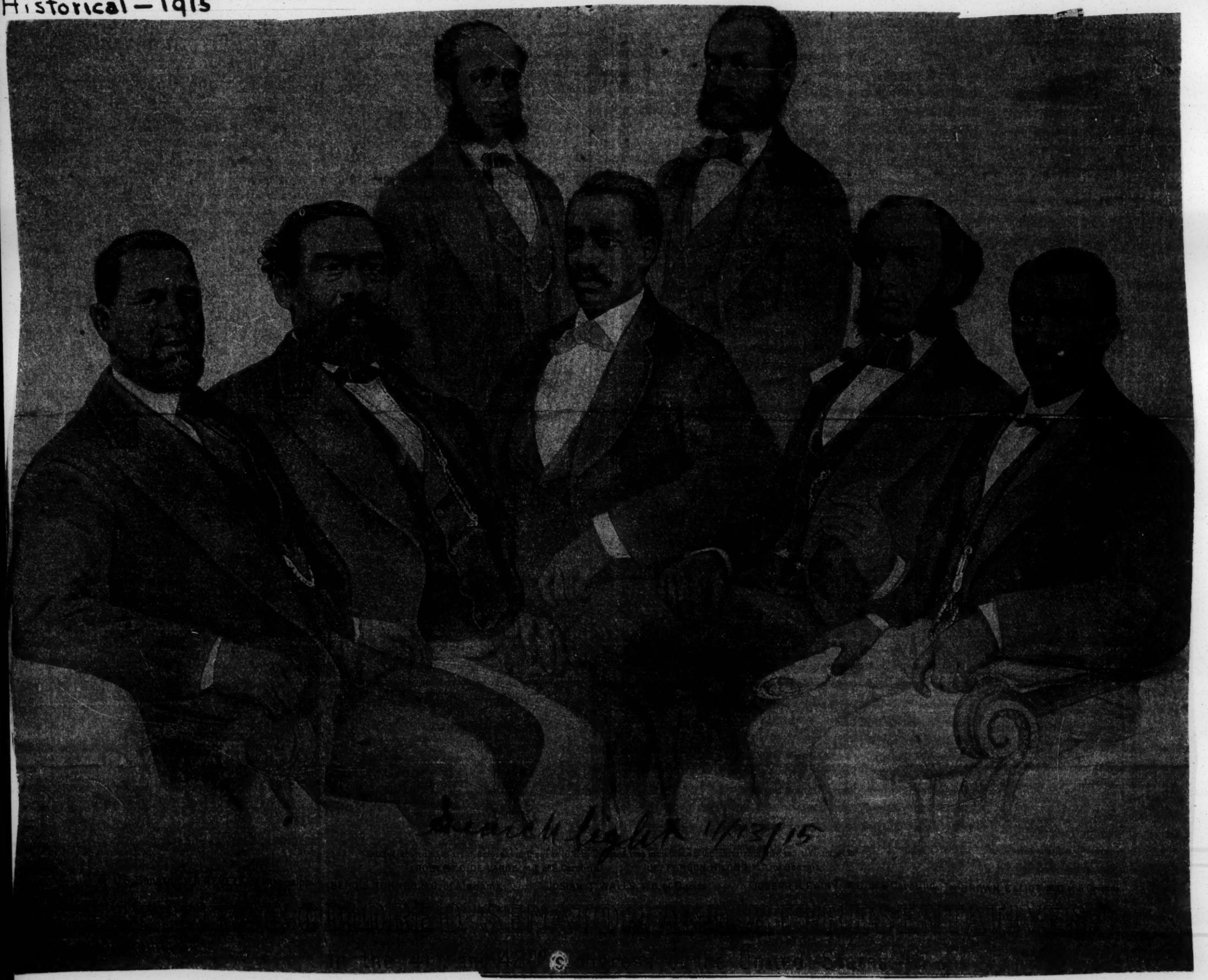
Chicago, Feb. 11.—To the Editor: As everything connected with the life of Lincoln has renewed interest at each recurring anniversary of his birth, it may interest readers of the HERALD to learn of his interest in the enlistment and organization of colored troops, and that one of the last acts of his life was to review a corps of colored troops, the Twenty-fifth Army Corps, commanded by Major General Weitzel. This occurred at the time of his visit to the armies of the Potomac and the James, just previous to the movements of those armies which resulted in the capture of Lee's army at Appomattox Court House. I was at that time in command of Company A, Thirty-first United States Colored Infantry, and, as I remember, this review occurred on or about March 31, 1865, and but a day or two before the division to which my regiment was attached, together with the Twenty-fourth Corps, under command of Major General Ord, crossed the James River at night to join the army of the Potomac in an attack on the defenses of Petersburg, an attack which resulted successfully at daybreak of the morning of April 3.

After Mr. Lincoln had ridden slowly down the line, his eyes upon the men in the ranks, we marched before him in review by company front. This was an honor of which the men of this corps felt exceedingly proud.

There was much prejudice against the enlistment of colored troops, but Lincoln favored it, giving no heed to the assertions of those affected with negrophobia that "a nigger won't fight."

No well-informed person believes this now. HENRY L. BLISS,
Late Captain Company A, Thirty-first United States Colored Infantry.

Historical – 1915



Philadelphia Public Ledger
December 1915

THE OLDEN DAYS OF AN ART NOW FALLING INTO A DECLINE

Negro Minstrelsy as It Was Practiced by Hughey Dougherty and Some of His Contemporaries

Written for Public Ledger

By EDWARD ROBINS

IN THESE rapid days, when moving pictures literally seem to have blotted out the legitimate drama, one begins to wonder if the latter art ever will be restored to its old distinction. Mechanism—a very skilful mechanism, I must admit—has taken the place of that human touch (a sort of spiritual wireless telegraphy) which formerly connected the stage with the audience. Some critics shake their gray heads and say mournfully: "The drama has been knocked into a cocked hat!" Others, more hopeful, see in the "craze for the movies," as they call it, a mere temporary eclipse for the "legitimate," which they expect to shine out more dazzling than ever in the course of a year or two at most. One of the prominent members of the Drama League of Philadelphia said to me at a recent meeting of its board: "I firmly believe that the success of moving pictures is one of the best things that has happened to the real stage. It will teach the producing managers of the country a lesson and stir them to give us better fares than they have been doing for the last five years."

I am disposed to agree with Mr. Blan. The theatrical business has been in an unhealthy condition for some time, and a bit of medicine, a species of brimstone and treacle a la Madame Squeers, will not kill the patient. Moving pictures will remain, improving all the time, but the real drama, with its personal and physical appeal, will come back, chastened, better, more vigorous. It is surely absurd to believe that the art of Charlotte Cushman, of Richard Mansfield, of Sothern, of Edwin Booth, of Irving, is dying. One might as well fancy an end to the arts of music, painting and sculpture.

But there is one branch of the theatre that seems to be going rapidly into permanent eclipse. I understand that there is still in Philadelphia a lineal descendant of the old Carncross minstrel company which charmed all sorts and conditions of persons for so many years on 11th street, but for the most part the merry crackle of "Bones," the quirps and jibes o "Tamborine" and the ponderous elegance o the "Middle Man," with all the attending fur have gone into the past, never to return. Negr minstrelsy, as a national institution, has cease to exist; present manifestations of the art a sporadic, and mean no more for it than the pre entation of a "Miracle Play" means for th medieval drama.

The reader may notice that I speak of negr minstrelsy as an art. So it was, in its own de inite sphere, and many a clever bit of wor many a stroke of musical genius, owe to it their development. In a certain way its popular appeal was almost as great 30 or 40 years ago as is the "call of the movies" now, and many a pious soul who looked upon the regular play and players as inventions of the cloven-footed one had no computation in witnessing black-face burlesques or listening to the harmless prattle of the inevitable "first part."

Indeed, Ethiopian minstrelsy, as Americans gave it, penetrated to Europe, and Bayard Taylor, in a book of travel which he published about 1853, even writes from India: "A wandering Hindoo minstrel came along one day and requested permission to sit upon the veranda during our dinner and play for us. He tuned the wires of his mandolin, and to my astonishment began singing 'Old Dan Tucker,' and followed it with 'Oh, Susanna,' 'Buffalo Gals' and other choice Ethiopian melodies. I had heard Spanish boatmen on the Isthmus of Panama singing 'Carry Me Back to Ole Virginny' and Arab boys in the streets of Alexandria humming 'Lucy Long,' but I was hardly prepared to hear the same airs from the lips of a Hindoo, in Delhi, the capital of the Great Mogul."

So far had some of the popular songs of the minstrel stage penetrated, and it may be inferred that "Lucy Long" was not the only favorite of Thomas D. Rice that the East Indian minstrels sang. No doubt they wrestled with "Jim Crow," although "Jim Crow," as interpreted by a Hindoo, hardly seems in an appropriate atmosphere. Yet melody knows no country.

The history of negro minstrelsy in America, treated in three veins—popular, artistic and psychological—remains to be written. To any one who has the time and ability to attempt such a task I may recommend for some useful hints a brief sketch on the subject published a few years ago by Isaac J. Greenwood. Mr. Greenwood gives us a few interesting facts about the early awakening of the art. He tells us, for instance, that back in 1783 a mariner named John Nicoll, traveling in the West Indies, was entertained by the natives with fantastic dancing and singing "to the sound of benji and the calabash-rattle." This was, of course, an example of the "Simon pure" article, before the white man had transposed it into a separate art of its own. One of the songs which Nicoll heard in English ran somewhat as follows:

My massa a bad man.
My missis cry—Honey,
Is this the old darky
You buy with my money?
Tinga ring, tinga ring, tarro!

Missie cry—darky man
Do no work, but eattee;
She boil three egg in pan,
And Gi' the broth to me.
Ting a ring, ting a ring, terro.

Another classic from the West Indies began:

I lost my shoe in an old canoe,
Johnny! Come ninum so.

Five years later we hear of the performance in London of an "Ethiopian Festival," wherein a Frenchman and two Englishmen danced a pas de trois, "representing the whimsical actions and attitudes made use of by the negroes." Here we have the white man imitating the African.

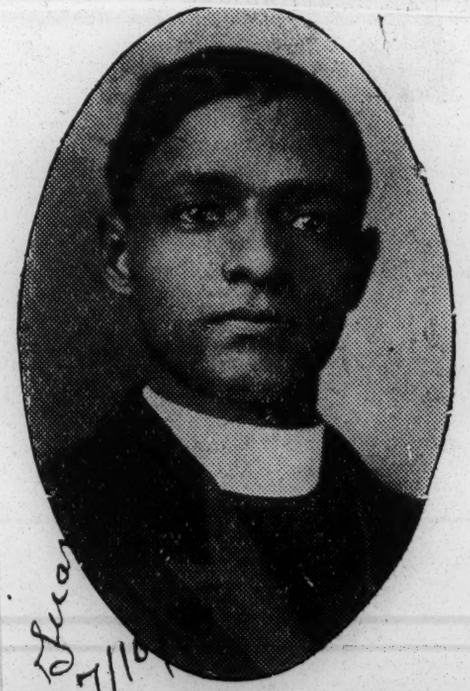
Whoever essays to write the ideal history of negro minstrelsy must trace the development of the rough minstrelsy of the slaves to the finished product, as presented to us in past years by John L. Carncross, Dockstader, Dan Emmet (author of "Old Dan Tucker" and "De Fine Ole Colored Genman"), "Billy" Whitlock, Primrose and West and a host of others who became much better than their dusky originals. In holding "the mirror up to nature" they refined and improved on nature, as the artist should do, if he deserves the name.

It is pleasant to chronicle, by the way, that there is still in Philadelphia, his native city, one whose life spans the rise, prosperity and decline of negro minstrelsy as we know it; I mean none other than Hugh Dougherty. Philadelphia children of today cannot realize what that magic name meant to so many of us when we, too, were children, and, for that matter, when we were grown up and serious. I recall how my father used to tell me that if I did well in my lessons all week I should be taken to the Eleventh Street Opera House to hear Hughey sing, as he alone could sing, in his truly un-lyric fashion, and to see him disport in some burnt-cork burlesque or operetta. And I recall, too, how my father always laughed, when we got there, as much as I did; so that I had a faint suspicion that it was not altogether a sense of stern parental duty which made him devote many a Friday evening to my entertainment. For that matter, staid bank presidents, benevolent clergymen, old maids with a mission in life young and old, rich and poor, loved to flock to the little theatre to hear Dougherty give "Evelina," "Eph's Lament," "Rip Rap," "Polly Perkins of Washington Square" and the rest, all of them embellished by that richly comic by-play and wonderful make-up, with the mouth that looked like a red-rimmed cavern. And after the audience had shouted over the witticisms of the irrepressible Hughey and his associates, it was always pleasant to get a bit of sentiment from Carncross, whose voice, marvelously sweet and bell-like within its natural range, imparted melody and tender meaning to many a carefully studied score: "Sally in Our Alley," "Drink to Me Only With Thine Eyes," "When You and I Were Soldier Boys Together," "When I Saw Sweet Nellie Home" and many more, not forgetting "When You and I Were Young, Maggie." Those were the days of enchantment, illusions and glad hearts.

Hughey Dougherty retired from the stage about four years ago, if I remember rightly, and there is little left for him to do now but think of the past. "Sometimes," he said to me the other day, "I lie awake at night and think of the old songs." He was once a great reader, particularly of Shakespeare, but his eyes trouble him, and he can no longer indulge in that pleasure. "Things have changed," he adds, but he is not at all bitter about these changes. He has a good word to say, even for the moving pictures, because, as he practically puts it, "they are good for actors out of a job." He likes to speak of the encounters of wit he frequently had on the stage with his good friend, Frank Dumont, who succeeded to the managerial mantle of Carncross. And when it comes to the latter he says, with a flash of deep feeling: "Carncross was a good man. He was kind to me, too. He was a good man." And as he pauses he seems to hear Carncross once again, and I, too, fall into the mood.

It is hard to believe, as you listen to the quiet voice and catch the expression of the mouth, that this is the Hughey Dougherty of the minstrel show. The grease paint, the robust humor, the Ethiopian accent, the make-up, are all forgotten; you are face to face with the real man. The footlights have gone out.

Thus may we leave him to his memories until the final curtain is rung down on the afterpiece.



REV. MONTROSE W. THORNTON, D. D. Boston Mass
Pastor of Charles Street A. M. E. Church who offered fervent invocation at Phillips unveiling—Chairman Exec. Com. of Mass. Nat'l Equal Righs League.

Miss Sara May Talbert, a student at the New England Conservatory of Music. Miss Talbert represents the fourth generation of her family who for one hundred years have lived continuously at their Michigan avenue home in Buffalo, N. Y.

Historical — 1915

1746--North Carolina declares that "all Negroes, mulattoes, bond and free, to the third generation, and Indian servants and slaves shall be deemed to be taken as persons incapable in law to be witnesses in any case whatsoever, except against each other".

David Humphreys commanded a company of fifty-six Connecticut soldiers that was composed entirely of Negroes. This company was in Meigs'(but later, Butler's) Regiment of the Connecticut line.

1739--Slave conspiracy in Prince George's County, Maryland. The leader was tried and executed.

1775--Reported insurrection in Pitts, Beaufort and adjoining counties in South Carolina; a number of slaves arrested and some whipped severely but none were proved to be connected with any plot.

At Fort Griswold a Negro soldier named Lambert avenged the death of Colonel Ledyard by thrusting his bayonet into the British officer who slew his superior. Lambert fell pierced by 33 bayonet wounds.

1777--October, Connecticut Assembly passes an act authorizing selectmen to enlist Negroes for the Revolutionary War. Such Negroes if slaves were to receive their freedom. Some hundreds of black slaves and free men enlisted. The rolls of companies show no distinction of color.

1805--Maryland Assembly instructed the state's representatives in Congress to use their utmost exertions to obtain an amendment to the constitution that would put an end to slave importation. The Assembly sent a copy of the resolutions to the governors of all the states with the request that it be laid before the different legislatures for their concurrence and adoption.

1741--North Carolina enacts that if any Negro, mulatto, or Indian, bond or free, be found to have testified fulsely, he shall have his ears nailed to the pillory, then cut off, after which he was to receive thirty-nine lashes on his bare back.

1801--Petition presented to Maryland Assembly fixing the limit of age under which a slave child could be taken from its mother at ten years rejected by vote of 38-21.

Rev. James Pennington, D. D., a fugitive slave in Hartford, escaped when a boy, educated abroad at Heidelberg, became pastor of the Talcott Street Church in Hartford. Being fearful of capture after the passage of the Fugitive Slave law of 1850, he induced General Joseph R. Hawley, then a young lawyer, to visit his former owner and buy him for John Hooker. Mr. Hooker held the deed for a day to enjoy the sensation of owning a doctor of divinity and then emancipated him.

1857--Connecticut passes last statutory act relating to slavery; decrees that "any person held to service as a slave in any other state or country and not being a fugitive from another of the United States coming into this state or being therein, shall forthwith become and be free.

1772--Boston, Trowtrow, governor of the African tribe in Norwich, Connecticut, dies, succeeded by Sam Huntingdon, slave of Samuel Huntington who was afterward governor of Connecticut.

1859--Rumor spread that there is to be a slave insurrection in the Eastern portions of Maryland and Virginia.

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1716--New Jersey Yearly meeting of Friends advises against Friends buying or selling Negroes.

1741--North Carolina makes the status of slavery hereditary.

1789--Bill to promote gradual abolition of slavery and to prevent rigorous exportation of blacks from Maryland presented to legislature.

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1721--First legislation on the slave question in Delaware, "An act for the trial of Negroes".

1710, October 9--First use in Virginia of legislative power to break bonds of a slave. Will, a slave of Robert Ruffin of Surry County, Virginia, given his manumission papers by the General Assembly for revealing a slave conspiracy.

1783--Every Negro in Virginia who fought or served as a free man in the Revolution War given the legislative pledge of protection by the Virginia Assembly and every slave who had rendered honorable service to the American cause was freed by special act at the expense of the state.

1775--Petition presented to New Jersey Assembly to "pass an act to set free all the slaves now in the colony".

1832--Free Negroes in Virginia "declared incapable of purchasing or otherwise acquiring permanent ownership except by descent of any slaves other than husband, wife and children". Law, however, said not to have been enforced.

1705, October 4--General Assembly of Virginia presents an act declaring the Negroes, mulattoes, and Indian slaves to be real estate.

1789--Rhode Island Anti-slavery Society founded. Jonathan Edwards a member of.

1785, December--Citizens of Queen Anne's, Kent, Caroline, Dorchester, Worcester, Talbot and other counties in Maryland present petitions to house relative to abolition of slavery. Petition rejected by vote of 32-22.

1796--Manumission by will or otherwise during last illness of master allowed once more by the general act of Maryland Assembly.

1788, October--Connecticut enacts law forbidding any inhabitant of state to receive or his vessel "any inhabitants of Africa as slaves".

1831--Maryland actively takes up the policy of the colonization in Africa of its free blacks.

1682--Original heathenism nominal test for slavery. Virginia denies the benefits of Christianity as a mode of securing freedom to all Negroes, mulattoes, hostile Moors and Turks and to such Indians as were sold by other Indians as slaves.

1773--Eight petitions that the importation of slaves be prohibited and the power of manumission be increased presented to the New Jersey Assembly from the inhabitants of six different counties.

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1831, June 1--Maryland forbids importation into state of any slaves for sale or to reside there.

1787--Baltimore Yearly Meeting of Friends presents petition for the emancipation of slaves to the legislature. Petition rejected by vote of 30-17.

1883--Connecticut passes a law making it a crime to open a school for Negroes in the state. (See below Prudence Crandall Case)

1778--Governor Livingstone asl the New Jersey Assembly to make provision for the manumission of slaves.

1729--Crown-attorney and solicitor-general of England sent over their opinion to the American colonists that baptism in no way changed the slave's status.

1855, April--[illegible] of slaves in Dorchester, Maryland.

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1695--Maryland places a tax on imported slaves.

1829--Bill presented to Maryland Assembly by citizens of Frederick County asking for a law that should declare all children born of slaves free after a certain time.

1682--Virginia restricts personal liberty of slaves on holidays, Sundays, etc.--not allowed to absent themselves from owners' plantation without written permissio and could not carry any weapons, offensive or defensive.

1752--Maryland Assembly passes act forbidding manumission by will or otherwise during the last illness of the master.

1681--Maryland Assembly passes an act declaring children born of white servant women and Negroes to be free.

1729--Governor Gooch of Virginia and the state assembly grant freedom to a slave for the discovery of an herb medicine by which wonderful cures could be affected

1662, December 14--Slavery in Virginia receives sanction of statutory law and is also made hereditary by the decree that the issue of slave mothers should follow their condition.

1661, March 1--First general sanction of slavery in Virginia. Assembly declares that "Negroes are incapable of making satisfaction, (for the time lost in running away), by addition of time".

71--Maryland Assembly declares that conversion or the holy sacrament of baptism does not alter the status of slaves or their issue.

1664--Ma[illegible]nd Assembly passes an act that all Negroes or other slaves already in the province or to be imported thereafter should serve for life.

1706--Pennsylvania makes the status of slavery hereditary.

1728--Rhode Island makes the status of slavery hereditary.

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Slavery was declared hereditary in the other colonies as follows: Maryland 1663, Massachusetts 1698, Connecticut and New Jersey 1704, Pennsylvania and New York 1706, South Carolina. 1712. Rhode Island 1728, North Carolina 1741.

1848--Connecticut decrees "that no person shall hereafter be held in slavery in this state and that no slave shall be brought into Connecticut".

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1845--Slave insurrection in Charles County, Maryland.

1833--New [illegible]ven Anti-slavery Society founded.

1650--Statutory recognition or slavery in Connec

1700--Statutory recognition of slavery in Pennsylvania.

1846--Slavery abolished by statute in New Jersey.

1706--New York makes the status of slavery hereditary.

1715--Statutory recognition of slavery in North Carolina.

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1865--Connecticut votes not to grant suffrage to Negroes.

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1787--Baltimore Yearly Meeting of Friends presents petition for the emancipation of
slaves to the legislature. Petition rejected by vote of 30-17.

1883--Connecticut passes a law making it a crime to open a school for Negroes in the
state. (See below Prudence Crandall Case)

1778--Governor Livingstone asks the New Jersey Assembly to make provision for the man-
mission of slaves.

1729--Crown-attorney and solicitor-General of England sent over their opinion to the
American colonists that bastism in no way changed the slave's status.

1855, April--Museum opening of slaves in Dorchester, Maryland.

1696--Yearly meeting of Friends or New Jersey and Pennsylvania votes to recommend to
Friends that they cease from further importation of slaves.

1695--Maryland places a tax on imported slaves.

1829--Bill presented to Maryland Assembly by citizens of Frederick County asking for a
law that should declare all children born of slaves free after a certain time.

1682--Virginia restricts personal liberty of slaves on holidays, Sundays, etc.--not al-
lowed to absent themselves from owners' plantation without written permission.

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Slavery was declared hereditary in the other colonies as follows: Maryland
1665, Massachusetts 1698, Connecticut and New Jersey 1704, Pennsylvania and New
York 1706, South Carolina, 1712, Rhode Island 1728, North Carolina 1741.

1648-Connecticut decrees "that no person shall hereafter be held in slavery in this
state and that no slave shall be brought into Connecticut".

1829--Bill presented to Maryland Assembly by citizens of Frederick County asking for a
law that should declare all children born of slaves free after a certain time.
North Carolina, first law in, concerning slavery was a clause in the fundamental
constitutions which said every free men of Carolina shall have absolute power and author-
ity over Negro slaves of what opinion and religion soever.

1796--St. George Tucker proposes plan for the emancipation of slaves in Virginia.
1667--Virginia Assembly declares that "Baptisme doth not alter the condition of the person as to his bondage or freedom.
1859, October 19--Rumored slave insurrection at Frederick, Maryland.
1660, May 17--General Court of Connecticut declares "that neither Indian nor Negro servants shall be required to train, watch or ward in the colony".
1663--Statutory recognition of slavery in Maryland; slavery also made hereditary. "All Negroes or other slaves shall serve "durante vite".
David Humphreys commanded a company of fifty-six Connecticut soldiers that was composed entirely of Negroes. This company was in Meigs'(but later, Butler's) Regiment of the Connecticut line.
1639, January 6,--First prohibition against Negroes in Virginia. The General Assembly requires all persons "except Negroes" to secure arms and ammunition or be subject to a fine.
1797--Bill presented in Maryland legislature by citizens of Harford County for the abolition of slavery.
1831-32--Thomas Jefferson Randolph, nephew of Thomas Jefferson, introduces in the Virginia Assembly a plan for slave emancipation.
1692--Maryland Assembly decrees that the issue of the union between any white woman or any slave or free Negro became servants for a long term.
1779--Thomas Jefferson outlines and reports plan to Virginia Legislature for emancipation.
1776--New Jersey Friends deny the right of membership in their society to slaveholders.
1712--South Carolina makes the status of slavery hereditary.
1715--North Carolina restrains a slave's right to buy and sell or even to borrow.
1786--New Jersey passes law against slave importation.
1700--Statutory recognition of slavery in Rhode Island.
1774, October--Connecticut prohibits the importation of slaves.
1698--Massachusetts makes the status of slavery hereditary.
1857--Rumored slave insurrection in Prince George's County, Maryland.
1847--Connecticut by a great majority rejects proposal to allow Negro men the ballot.
1786--Society for promoting the abolition of slavery in New Jersey formed.
1682--Statutory recognition of slavery in South Carolina.
White, V. S., the African preacher, Biography of Jack of Virginia.
1704--Connecticut makes the status of slavery hereditary.
1664--Statutory recognition of slavery in New Jersey.
1865--Connecticut votes not to grant suffrage to Negroes.
1786--New Jersey provides for manumission without security.
1780--Bill for gradual emancipation passes Upper House Connecticut Legislature.
1704--New Jersey makes the status of slavery hereditary.
1664--Statutory recognition of slavery in New York.
1755--Statutory recognition of slavery in Georgia.

Historical—1915

SOME ALABAMA FINANCIAL HISTORY.

Editor The Advertiser: Advertiser 1-29-15

At present, some of the financial history of Alabama may be interesting.

At the end of the war in 1865, the debt of the State was about $4,000,000.

From 1865 to 1874, during the period of reconstruction, this indebtedness was increased to approximately $30,000,000.

After the redemption of the State in 1874, this indebtedness was finally compromised and adjusted for $9,057,000, which is the present bonded indebtedness of the State.

The interest on this indebtedness is $357,745 annually; $178,250 being payable on January 1st and July 1st each year.

From 1875 to 1914, the receipts and disbursements of the State of Alabama have been as follows:

Receipts $96,903,790.83

Disbursements $98,996,202.99

In 1876, the assessment of property for taxation on a 100 per cent basis, was $135,535,792, and the rate of taxation was 7 1-2 mills.

In 1914, the assessment on a 60 per cent basis was $615,380,500, and the rate of taxation 6 1-2 mills.

On a 100 per cent basis, the assessment in 1914 would be $1,025,000,000 in round numbers, an increase of $890,000,000, over 600 per cent, in thirty-eight years.

The following are the amounts of cash in the State Treasury on the dates of the inauguration of the Governor, from 1874:

G. S. Houston, October 1, 1874	$ 289,484.82
R. W. Cobb, November 28, 1878	224,086.50
E. A. O'Neal, December 1, 1882	538,025.47
Thomas Seay, December 1, 1886	340,727.94
T. G. Jones, December 1, 1890	332,561.17
W. C. Oates, December 1, 1894	96,153.53
J. F. Johnston, December 1, 1896	144,458.05
W. J. Sanford, December 26, 1900	378,382.05
W. D. Jelks, June 11, 1901	981,419.81
B. B. Comer, January 14, 1907	2,014,362.09
Emmet O'Neal, January 16th, 1911	652,127.73
Charles Henderson, January 18th, 1915...	537,513.87

While this statement shows $537,513.87 cash in the treasury on January 18th, 1915, there were $1,930,877.53 outstanding warrants on that date, and if all the money in the treasury had been paid on these warrants, there would have been an actual deficit of $1,393,363.66.

J. T. GORMAN.

Montgomery, January 27th, 1915.

"JITNEY" AN AFRICAN WORD.

The Advertiser some weeks ago contained an editorial reciting the failure of the professors of language at the University of California, and other constitutions to ascertain the origin of the word "jitney," now in common use. In discussing the comment of The Literary Digest on the origin of the word, The Advertiser submitted the opinion that it was a word which originated in America among Southern negroes and that it was doubtless of African origin. Advertiser 3-4-15

This opinion was sustained in a letter by Rev. John R. Caldwell, an aged minister of Prattville, who knew some of the native African slaves. Mr. Caldwell has recently received a letter from Mr. A. G. Baker of Springfield, Mass., who has been conducting a search into the origin of the word and who says in his letter, "The philologists of the country have rejected as false the theory that the word is of Russian, Yiddish or Spanish-American." In reply to Mr. Baker's request for information, Mr. Caldwell has written him the following interesting letter—a letter which confirms the opinion of old and middle-aged men, as to the source of this word, the use of which has become nation-wide:

Prattville, Ala., April 28th, 1915.

Mr. A. G. Baker, Springfield, Mass.

Dear Sir:—Yours of the 23rd to hand and in reply will say I cannot refer you to anything as to the origin and meaning of the word "jitney." I have never seen the word in print until a short time ago, when I saw in The Montgomery Advertiser that The Literary Digest was making research as to its origin or meaning. Hence, my letter to The Advertiser to which you refer, and I being a youth of only 82 summers, it was easy for me to go back to the days when there were many native Africans here. I know full well that they used the word "jitney" for our word money. None of them ever learned to speak English intelligently. The native Africans always mixed their language, some of which you could not understand, and I have this to say, that whatever may have been its origin or meaning, I do not pretend to know, but I do know that the native African speaking of money always said "jitney." I am confident that the word "jitney" is pure African, as they could not have learned it from any one here as the word was not in use so far as I know. I have looked over everything and didn't find anything that would throw any light upon its meaning.

Yours truly,
JOHN R. CALDWELL.

Springfield Mass Republican 3/23/15

William Hughes.

One of the men in Springfield who has been most responsible for bringing many other colored people to this city was William Hughes, who died at his home on Congress street early this year. He came to this city about 44 years ago and opened a small store on Willow street. During the first years of his residence here he was responsible for bringing many of the colored people of the South up to this city making five trips to the South and each time bringing back with him from 10 to 15 Negroes for whom he secured employment. In the work of getting the people here he was helped greatly by white people, and it has been said that Hughes was the creator and supplier of the demand for colored help in this city, principally for domestic service. He was active in church work and was one of the founders of the Third Baptist church, in which he was a deacon from the first.

Hughes was born on Christmas day, 1825, in Tulane county, Virginia. He was a slave and was sold from one master to another until 1852, when he became the property of James C. Spott of Richmond, Va., with whom he remained until after the surrender of Lee at Appomattox. After the war he went into the service of a woman at Richmond and later went to work for his brother, who was in the whitewashing business in Buffalo, N. Y. His first real business venture far himself was when he came to this city.

Kansas has had but one colored member of her state legislature, in the person of [illegible] Fairfax, who hailed from Parsons. [illegible] proposal of the Topeka Plaindealer that his picture [illegible] of the exhibit of the Kansas Historical Society is one that should be acted upon promptly. Like Nick Chase [illegible] people will follow enthusiastically.

WHEN NEGROES SERVED FLAG.

Writer Gives Earlier Date Than Cited by Mr. Croggon.

The Evening Star 4/17/15

To the Editor of The Star:

In the article of Mr. James Croggon, in The Sunday Star, it is stated that "one hundred years ago the first colored troops who ever served in the army of the United States won the commendation of Gen. Jackson in the battles in and around New Orleans." This statement as to when the first colored troops served in the army of the United States is incorrect. Bancroft's History, vol. v., pp. 152, 153, says: On the first of January, 1776 the tri-colored American banner, not yet spangled with stars, but showing thirteen stripes of alternate red and white in the field, and the united red and white crosses of Saint George and Saint Andrew on a blue ground in the corner, was unfurled over the new continental army around Boston, which, at that moment of its greatest weakness, consisted of but 9,650 men. On that day, free negroes stood in the ranks by the side of white men. In the beginning of the war they had entered the provincial army; the first general order which was issued by Gen. Ward had required a return, among other things, of "the complexion" of the soldiers; and black men, like others, were retained in the service after the troops were adopted by the continent.

We have seen Edward Rutledge defeated in his attempt to compel their discharge. In October, the conference at the camp, with Franklin, Harrison and Lynch, thought it proper to exclude them from the new enlistment; but Washington, at the crisis of his distress, finding that they were very much dissatisfied at being discarded, reversed the decision and asked the approval of Congress. That body appointed Wythe, Samuel Adams and Wilson to deliberate on the question; and, on the report of their able committee, they voted, "that the free negroes who had served faithfully in the army at Cambridge might be reenlisted therein, but no others." The right of free negroes to take part in the defense of the country having thus been partially admitted by the highest power, the limitation was lost sight of, and they served in the ranks of the American armies during every period of the war.

When in 1778 the army was reduced to its lowest point in numbers, Bancroft states, in vol. vi., p. 48, that "Varnum, a brigadier of Rhode Island, proposed the emancipation of slaves in that state, on condition of their enlisting in the army for the war. The scheme, approved by Washington, and by him referred to Cooke, the governor of the state, was accepted. Every ablebodied slave in Rhode Island received by law liberty to enlist in the army for the war. On passing muster he became free and entitled to all the wages and encouragements given by Congress to any soldier. The state made some compensation to their masters."

As the object of this communication is simply to correct the error of Mr. Croggon as to when the first colored troops served in the army of the United States, it is not necessary to refer to the well known fact that negroes fought at the battle of Bunker Hill, taking part in common with the white yeomanry of Massachusetts and other states. Their services in the Union army, during the civil war, are well known.

ALBERT N. SEIP.

GLASGOW HELPED FREE SLAVE

RECORDS SHOW THAT SCOTTISH SOCIETY WORKED FOR EMANCIPATION OF AFRICAN SLAVE IN ENGLISH COLONIES AND IN U. S. A.—HELPED AMERICAN ABOLITIONISTS.

Glasgow, Scotland, 1915.—In the Literary Notes and News of the Glasgow Herald occurs an interesting account of a gift to the Mitchell library of a collection of anti-slavery literature from W. G. Smeal, member of a noted Quaker family. The writer says:

Few now living in Glasgow have any adequate conception of the zealous, arduous and ungrudging labors tendered by many prominent and highly esteemed Glasgow citizens, lay and clerical, for the liberation and uplifting of the cruelly injured African Negro race. From a collection of anti-slavery literature just placed in the Mitchell library through W. G. Smeal, it should be possible to compile a striking history of Glasgow's efforts in this great cause. The collection has reference chiefly to the work of the Glasgow Emancipation society for the final overthrow of British colonial slavery and the abolition of slavery in the United States of America. It contains the manuscript minute books and cash books from the institution of the society in 1833, the printed annual reports of the society for a long series of years, many pamphlets containing reports of debates, discussions and numerous large and interesting public meetings held in the city. There are also several bound volumes, mostly relating to slavery in America, which show the constant and close co-operation, correspondence and moral and material support afforded to American abolitionists by their co-adjutors in Glasgow. It is to be hoped that Mr. Smeal or another will condense this material into a concise historical narrative.

TUBMAN MEMORIAL SERVICES.

Memorial services for the late Harriet Tubman Davis, who died at Auburn, N. Y., March 10, will be solemnized under the auspices of the Harriet Tubman Neighborhood Club and other clubs of Greater New York, Thursday evening, April 10 at St. James' Presbyterian Church in West 51st street, Dr. W. R. Lawton, pastor. The Glee club of Manhattan and Brooklyn Y. M. C. A.'s, under direction of Mrs. Tapley, will render the music; Miss Minnie Brown, soloist.

All clubs of the Empire State Federation are requested to wear badges.

"I Nebber Run My Train Off De Track"

Southwestern Christian Advocate

Said Harriet Tubman of the Underground Railroad

A Tablet to Her Memory

3/11/15

The unveiling of a Tablet in one of the public buildings in Auburn, New York, to the memory of Harriet Tubman, brings fresh to mind the life story of that humble, though remarkable woman

John Williams, Inc., Bronze Foundry Company are designers and casters of this tablet, which shows real art. It is by the courtesy of this company that we are reproducing here with a cut of the tablet.

The American Missionary in a recent number, commenting upon the unveiling of this tablet, says:

"The unveiling of this tablet was the occasion of elaborate ceremony, and high honor was paid to the heroic old colored woman who served her people so well in the time of the Civil War.

"Aunt Harriet"—as she was called—was born one of eleven children, about 1820, on the eastern shore of Maryland. When she was six years old she was hired out in service, which proved to be very bitter in such tasks as her slave owner decreed. He was a hard master, and the young girl as she grew up was not a willing slave. This meant the whipping post, so cruel, and beatings so unmerciful that he determined to make a run for freedom. Scantily clad, without money or friends, but with sharp wits, she succeeded. Uneducated, a stranger to all that goes to make character-building, her native powers evolved a strong character. As soon as she was a woman grown her heart yearned for those who were in bondage like that from which she had happily escaped. She soon found herself an active agent in the "underground railway" and kept her work of rescue going until the Civil War came, and the Generals of the Northern forces when she appeared to them as a nurse and a spy in the Civil War recognized her shrewdness and ability. In this she showed wonderful courage and heroism, often risking her life while a reward of $10,000 was standing for her capture.

Her self-denying heroism became well known to the citizens of Auburn, N. Y., where she had made her home, and after freedom came and the joy of her heart, in the emancipation of her race, "Aunt Harriet" was an honored character in Auburn. When she had passed away at the age of 93 years, the people of Auburn were proud to keep her in memory. The tablet was placed in the County Court House to be a lasting monument to her memory."

Said Ex-Mayor Aiken in presenting the tablet, "There have been very few monuments erected to slaves, and very few to the memory of Negroes, and I believe but one to a Negro woman and a slave, but Auburn is erecting this tablet and it is with a feeling of pride that we unveil it."

Mayor Brister remarked: "History teaches us that the attribute of courage and a conviction of duty toward humanity have very little regard for race, creed, or color, that great crises is always develop great leaders to conduct the people through the Red Sea of their difficulties. In accepting this tablet today the city of Auburn recognizes the merit of her to whose memory it is dedicated. In accepting this tablet we reaffirm in a public way our belief that in the fullness of time character shall be measured by its true standard irrespective of its origin or its surroundings. Not because the subject of this memorial was a woman, nor because she was black, is this tribute tendered, but rather to commemorate the inherent greatness of her character."

Appropriately, Dr. Booker T. Washington was the principal speaker on this occasion. Among other things, Dr. Washington said:

"In behalf of the race to which I belong, I wish to express my deep gratitude to the Auburn Business Men's Association and the Cayuga County Historical Society, and citizens of Auburn for their generosity and liberality in honoring the memory of one of the great members of the Negro race, by placing this beautiful and fitting tablet in one of your public buildings. It is most fitting and proper from every point of view that the name of Harriet Tubman should be perpetuated by means of this tablet so that her memory and deeds can live in the minds and hearts of the present generation, and can be held up as an object lesson for all time to the generations that follow.

"Harriet Tubman was a unique and great character of which any race and any age should be proud. Here in the city where she spent the larger part of her life, and here where her body rests, is the place of all places where this tribute of love and affection should be expressed. The citizens of Auburn had a chance to know her better than the citizens of any other community. Indeed, she was a prophet without honor in her own home.

"The people of western New York have gone gone beyond the people of any other section of our country in honoring the great characters of our race. Not far from here, in the beautiful city of Rochester, stands a monument erected to the memory of the great leader of our race, Frederick Douglass, and here in this city you are placing this memorial tablet to honor another great character of our race.

No section of our country is richer in great heroic souls who believed in liberty for all the people, than is true of Western New York. As I speak to you tonight, I cannot forget that here lived the great Secretary of State who stood by Abraham Lincoln—William H. Seward. In this section lived Susan B. Anthony. This region was the home for a long period of Frederick Douglass, and here, as I have said, was the home of Harriet Tubman. We need not limit, however, the names of the truly useful and great characters to those who have passed away. As I speak tonight, I cannot forget that near this same community lives in the person of Miss Emily Howland, a woman who through her generosity and interest in all that concerns my race, has endeared herself to this and future generations. Indeed these characters have blazed the way and have made the work of those who are left behind much easier than it otherwise would have been. You, then, should count yourselves rich in the possession of the memory of so many great souls who have done their part in bringing freedom and prosperity and union to our country.

"I will not attempt to dwell upon the details of the life of Harriet Tubman. These you know better than I. Hers was a simple life, a simple mind. Without thought of ambition or praise or glory, she devoted herself to doing her duty as she saw it. There is great power in simplicity. There is no limit to the good that one soul that is really in earnest can accomplish. In her simplicity, her modesty, her common-sense, her devotion to duty, she has left for us an example which those in the present generation of all races might strive to emulate.

"In the ten millions of black people scattered throughout this country, there are many great souls, heroic souls, that the white race does not know about. Harriet Tubman brought the two races nearer together and made it possible for the white race to know the black race, to place a different estimate upon it. In too many sections of our country the white man knows a criminal Negro, but he knows little about the law-abiding Negro; he knows much of the worst types of our race, he does not know enough of the best types of our race."

New York Tribune

11 December 1915

LINCOLN IGNORED VOTES FOR NEGRO

New Found Letter Shows He Would Have Made South's Return Easy.

Columbia, Mo., Dec. 10.—New material on the life of Abraham Lincoln was brought out to-night in an address before the State Historical Society of Missouri by Walter B. Stevens, of St. Louis, ex-Washington correspondent of "The St. Louis Globe-Democrat" and later secretary of the Louisiana Purchase Exposition.

Mr. Stevens's theme was "Lincoln and Missouri," and he made public, possibly for the first time, a letter which President Lincoln sent to General Steele, whose military district included the State of Arkansas. The letter is dated January 20, 1864, and, said Mr. Stevens in his address, "is an answer to the historical controversy as to the course Mr. Lincoln would have pursued had he lived out his second term.

"In his letter," said Mr. Stevens," the President authorized the organization of a state government by an election on the condition 'that it be assumed at said election and thenceforward that the constitution and laws of the state, as before the Rebellion, are in full force, excepting that there shall be neither slavery nor involuntary servitude except in the punishment of crime, whereof the party shall have been duly convicted; but the General Assembly may make such provision for the freed people as shall recognize and declare their permanent freedom, provide for their education and which may yet be consistent, as a temporary arrangement, with their present condition as a laboring, landless and homeless class.'

"In his own words, written by himself, the President expressed his purpose to make the way for the Confederate States to get back into the Union simple and expeditious," said Mr. Stevens. "Nothing was said about negro suffrage. Mr. Lincoln pledged himself to accept 'any provisions which may be adopted by such state governments in relation to the freed people of such state which shall recognize and declare their permanent freedom, provide for their education and which may yet be consistent as a temporary arrangement with their present condition as a laboring, landless and homeless class.'"

Historical—1915

"GENERAL" TUBMAN IS DEAD.

There will be widespread interest in the announcement of the death of "Aunt" Harriet Tubman, widely known during and after the war as "General" Tubman, at Auburn, N. Y., Monday, March 10, at the age of 95 or 100 years, perhaps the latter. She died at the Home for Aged Negroes which she deeded to the Zion A. M. E. Church for a home some years ago.

She was a woman with a man's strength and courage, as she proved amply by leading some three hundred slaves out of Maryland into freedom before the war, in more than twenty trips she made, with a reward of $40,000 hanging overhead for her capture, offered by Maryland and Virginia, and by the service she rendered the Union Army for four years as a spy and nurse. Mrs. Tubman hated slavery and the slave master, and was one of the originators of the underground railroad between the south star of slave darkness and the north star of free light, the most illustrious traveler by which was Frederick Douglass, who was a friend and admirer of his brave fellow Marylander.

The old Negro veterans, those who followed and those who led, are falling fast by the wayside of time, and the good work they began should be carried further on to completion by those they leave behind.

MEMORIAL TO HARRIET TUBMAN

Large Bronze Tablet Unveiled at Auburn, N. Y. Last Friday Evening

PROMINENT MEN SPEAK

Booker T. Washington, Mayor Brister and Former Mayor Aiken among Those to Extol Life of "Aunt Harriet."

GRANDNIECE UNVEILS TABLET

Mrs. Mary E. Talbert Tells of Life of Harriet Tubman—Memorial Erected by Citizens of Auburn.

Special to THE NEW YORK AGE.

AUBURN, N. Y., June 16.—High tribute was paid to the memory of the late Harriet Tubman, familiarly known as "Aunt Harriet," on Friday evening, June 12, when a large bronze tablet, a token of love and esteem of the citizens of Auburn, was unveiled at the Auditorium Theatre. The tablet, which has been placed in the County Court House, bears the following inscription:

> In Memory of
> HARRIET TUBMAN
> Born a slave in Maryland about 1821. Died in Auburn, N. Y., March 10th, 1913.
> This Tablet Is Erected by the Citizens of Auburn, 1914.
> Called the "Moses" of her people during the Civil War, with rare courage, she led over three hundred Negroes up from slavery to freedom, and rendered invaluable service as nurse and spy.
> With implicit trust in God she braved every danger and overcame every obstacle, withal she possessed extraordinary foresight and judgment so that she truthfully said: "On my underground railroad I nebber run my train off de track and I nebber los' a passenger."

Prominent Men Speak.

The unveiling was marked by appropriate exercises, prominent men of both races participating. The principal address was delivered by Dr. Booker T. Washington, who eloquently recited the achievements of Harriet Tubman, glorified her life and characterized her courage, constancy and wisdom as models for the races of the world. The speaker also extolled his race for the great progress made in fifty years of freedom and predicted for it a bright and happy future.

Mayor Charles W. Brister paid a glowing tribute to "Aunt Harriet," as did former Mayor E. Clarence Aiken, who presided and made the presentation address. Mrs. Mary E. Talbert of Buffalo, president of the Empire State Federation, read an excellent and interesting paper on the life and deeds of Harriet Tubman.

The spacious lower floor of the theatre was filled and all the boxes were occupied. Seated on the stage were the speakers, the members of the Auburn Festival Chorus, an orchestra and guests. In one box was a group of Civil War veterans, while another was occupied by a party of prominent society women of Auburn. Conspicuous in a front seat of a lower box was Emily Howland of Sherwood, to whom a tribute was paid during the evening by Dr. Washington for her kindly interest in the Negro. Delegations representing colored societies, occupied boxes, and colored citizens from adjacent cities were present.

As the curtain rose Olmstead's orchestra played a selection from "Adelle," which was followed by a solo, "The Battle Hymn of the Republic," by Miss Lena J. Broogs, assisted by the Festival Chorus and audience. Prayer was offered by the Rev. John Quincy Adams of the seminary. The Festival Chorus then sang "Jerusalem the Golden."

Former Mayor Makes Presentation Address.

In making the presentation address former Mayor Aiken said:

"We are gathered here this evening to pay tribute to one of the noblest and greatest character of the Civil War, a woman who braved countless dangers and risked her life in service for her people and her country.

"There have been very few monuments erected to slaves and very few to the memory of Negroes and I believe but one to a Negro woman and a slave, but Auburn is erecting this tablet.

"A great philosopher has said that nothing is settled until it is settled right. Today we are erecting a tablet to her who knew what was right and did her share in settling things that way. The people of Auburn are proud to honor this woman of courage who rendered such wonderful service to her people and her country. We erect this tablet, to her memory as a heroine and patriot, and it is with a feeling of pride that we unveil this tablet to her memory."

At this point the lights in the house were dimmed and Miss Alice Lucas, a grandniece of Aunt Harriet, stepped forward and drew back the flag. In the light of the colored electric bulbs the effect was most pleasing.

"Auburn is represented at this ceremony by its Mayor who will speak for them," said Mr. Aiken and introduced Mayor Brister who was greeted with applause. He spoke as follows:

Mayor Brister's Remarks.

"By the occasional illuminating flashes of greatness originating from unexpected and often times obscure sources are we continually reminded that in the divine conception of the universe provision was made for the proper guidance of the human race.

"History teaches us that the attribute of courage and a conviction of duty toward humanity have very little regard for race, creed or color, that great crises always develop great leaders to conduct the people through the Red Sea of their difficulties.

In accepting this tablet today the City of Auburn recognizes the merit of her to whose memory it is dedicated. In accepting this tablet we reaffirm in a public way our belief that in the fullness of time character shall be measured by its true standard irrespective of its origin or its surroundings.

"Indolent luxury and irresponsibility are not character builders; only by conflict with difficulties can be shown the metal of which mankind is made.

"Having in mind a purpose which carries with it a consciousness and a conviction of right develops an element of character which must be the measure of the man.

"Measured by such a standard, the woman whose memory is today honored and perpetuated must be ranked with the great characters on history.

"Being convinced of a great wrong to her people, and having learned from experience a possible way to overcome in a measure the effect of that wrong. Harriet Tubman Davis devoted her life to the relief of her race. No matter what discomborts or privations were incident to her work, it still went on. No matter what judicial decisions were rendered against her, nor what rewards were offered for her apprehension, the work was on. No matter if her self achieved freedom were in jeopardy, or her life were at stake, still the work went on.

"The spirit of devotion to her race, the skill displayed in carrying out her purpose and the success achieved won for her not only the admiration of the great men of her own time, but a not inconspicuous place in the hall of fame.

"Not because the subject of this memorial was a woman, nor because she was black, is this tribute tendered, but rather to commemorate the inherent greatness of her character.

"In recognition of her unselfish devotion to the cause of humanity does the City of Auburn accept this tablet dedicated to her memory.

"Born as she was in the obscurity of slavery and bound by its shackles, the memory of this woman should be an object of reverence to every member of her race, and the example in her achievement an inspiration to every member of our great nation."

Dr. Washington Praises Harriet Tubman.

Washington in
praised
by Abraham Lincoln—Wil[illegible] Seward. In this section lived Susan B. Anthony. This region was the home for a long period of time of Frederick Douglass, and here, as I have said, was the home of Harriet Tubman. We need not limit, however, the names or the truly useful and great characters to those who have passed away. As I speak to you tonight, I cannot forget that near this same community lives in the person of Miss Emily Howland a woman who through her generosity and interest in all that concerns my race has endeared herself to this future generations. Indeed these characters have blazed the way and have made the work of those who are left behind much easier, than it otherwise would have been. You, then, should count yourselves rich in the possession of the memory of so many great souls who have done their part in bringing freedom and prosperity and union to our country.

"I will not attempt to dwell upon the details of the life of Harriet Tubman. These you know better than I. Here was a simple life, a simple mind. Without thought of ambition or praise or glory, she devoted herself to doing her duty, as she saw it. There is great power in simplicity. There is no limit to the good that one soul that is really in earnest can accomplish. In her simplicity, her modesty, her commonsense, her devotion to duty, she has left for us an example which those in the present generation of all races might strive to emulate.

"In the 10,000,000 of black people scattered throughout this country there are many great souls, hero souls, that the white race does no know about. Harriet Tubman brough the two races nearer together and made it possible for the white race to know the black race, to place a different estimate upon it. In too many sections of our country the white man knows the criminal Negro, but he knows little about the law-abiding Negro; he knows much of the worst types of our race, he does not know enough of the best types of our race.

Much Work Ahead.

"These great anti-slavery heroes not only wrought the freedom of the Negro race, but they did more; they freed the white race, and today through their efforts instead of having one race free we have two races in the South that are free, and we have two sections of our great country that are no longer engaged in strife but in mutual co-operation and to bring about all that is best and noblest in the life of the nation.

"All, however, is not done. There are many battles still to be fought, many problems still to be solved, and there is a call for heroic work such as Harriet Tubman performed still to be accomplished. There remains a duty for each of us. We must not despair, because Harriet Tubman did not when great serious, perplexing problems confront us, whether these problems are local or nationwide. We must thank God for problems, and remember always that in proportion as problems come to us for solution that if we face them manfully and heroically that we are made stronger and betterby reason of performing our duty. As Harriet Tubman did her duty, may each in his own way find the path of duty and follow it, no matter where it leads.

"From this humble and comparatively ignorant black woman we can all, white and black, glean a lesson which will strengthen us, broaden us and make us of more service to our community, to our race, and to our nation."

The singing of Day Down Upon the Swanee River by Mrs. Harry A. Tdd and chorus followng Doctor Washington's oration was a feature

of the evening.

Rev. E. A. U. Brooks, superintendent of the Harriet Tubman Home and former pastor of Zion M. E. Church, now of Saratoga, gave the benediction.

TUBMAN MEMORIAL SERVICES

age 4-1913

Interesting Program Presented at St. James Presbyterian Church Under the Auspices of Harriet Tubman Neighborhood Club — Letters and Telegrams of Regret Received.

Memorial services in honor of the late Harriet Hubman were held in St. James Presbyterian Church, April 10, under the auspices of the Harriet Tubman Neighborhood Club of New York and other clubs. Despite the inclemency of the weather, a representative audience was present.

After a few eloquent remarks by the president, Miss Marie Jackson Stuart, the following program was presented:

Singing, "Nearer My God to Thee," congregation.

Invocation, John S. E. Wilkinson, vice-president Empire State Federation.

Singing, "Stars Trembling Over Me," Cowen; glee clubs New York and Brooklyn.

Introductory remarks, Mrs. Marie J. Stuart.

Solo, "By the Waters of Babylon," Miss Minnie Brown.

Singing, "Swing Low," arranged by Tapley; glee clubs New York and Brooklyn.

Remarks, Miss Minnie Brown.

Eulogy, Mrs. M. C. Lawton.

Solo, "O Lord Thy Will Be Done," Miss Ida Ash.

Singing, "Nobody Knows the Trouble I See," glee clubs; arranged by Mrs. D. Tapley.

Resolutions.

Letters and telegrams of regret were received from many prominent persons from out of town; space will only permit us to print the following:

Tuskegee, Ala., April 7, 1913.

MISS M. J. STUART,
33 West 131st St., New York City.

Express to women deepest appreciation all that has been done for grand old woman Harriet Tubman. Imagine that she would rather have Tubman scholarship in some good colored school for some worthy girl than any other monument we could erect. Whatever you decide I help. Letter follows in to-day's mail.

MRS. BOOKER T. WASHINGTON.

Minneapolis, Minn., April 7.

MY DEAR MISS STUART:

Your letter just at hand. Am hastening to add a word to the Harriet Tubman memorial.

I regret exceedingly that I cannot be with you on that occasion.

It is a privilege to have known her personally and your club in its name bears a distinction which will ever be recognized as a herald of freedom, human rights and justice to all.

Harriet Tubman is not dead—she yet lives! And while the record of her work has placed her among the highest, noblest and the best, her example and passing message, "Let the club women stand together," will be productive of good and eternally progressive.

Very sincerely,
IONE E. GIBBS.
211 Park Street.

New Bedford, Mass., April 4, 1913.

MY DEAR MISS STUART:

Just found your letter awaiting me when I came in from school.

I hasten to reply as I regret that I cannot assist you in the memorial services for our beloved Harriet Tubman because of school duties.

"Mother" Tubman visited me in my home some years ago with Mrs. France Ellen Wakins Harper and both went over much of the territory of former years before the war. I also visited her in her home in Auburn before though improvements were made and the day that I went there I soon found why she was called "Mother Tubman."

I wish for you and your club a most successful meeting.

Thanking you again I am yours for the cause of women,

ELIZABETH C. CARTER.

Letters of sympathy and expression were read from Mrs. Addie W. Hunter, Mrs. C. N. Cabaness, Miss Nannie H. Burroughs and Hon. Oswald Garrison Villard.

It is the purpose of the Harriet Tubman Neighborhood Club to perpetuate the memory of this noble heroine in some fitting way, for which a fund was started at the close of the meeting with an offering of $5.45.

Mrs. May Kemp presented the club two original photographs of Aunt Harriet, from which the club purposes to have copies made and put on sale at an early date, the proceeds of which will be added to the memorial fund.

TO HONOR MISSOURI NEGRO.

First Negro Priest to Have a Monument to His Memory in Quincy, Illinois.

Captain L. C. Vaile, colored, chief of the Negro Catholic bureau of Cihcago, was in Quincy, Illinois, lately and visited the grave of Rev. August Tolton at St. Peter's cemetery. He went back to Chicago to raise a fund with which a suitable monument will be erected over the last resting place of the first Catholic Negro priest in the United States.

Father Tolton was born in Brush Creek, Ralls county, Missouri, April 1, 1845. He went to Quincy with his mother when he was 7 years old and after working in a tobacco factory for several years, attended St. Boniface school where he learned to speak the German language. Later he went to St. Peter's school and received his first education in the classics from the local priests. Through the efforts of Father Michael Richardt he was enabled to go to Rome in 1880 and complete his studies at the College of Propoganda, where he was ordained on Apr. 24, 1886, by Cardinal Parocchi. He was assigned at once to take charge of the colored population of Quincy among whom he labored with heroic zeal until Nov. 28, 1889, when he went to Chicago and held service in St. Mary's church, later in a church of his own which he dedicated to St. Monica. He was in charge of this church when he died, July 9, 1897, in consequence of a sunstroke. The body was taken to Quincy and buried at St. Peter's cemetery.

His grave is unmarked and Captain Valle feels that there should be a stone on it. His memory is revered by a large number of Negro Catholics in Chicago and Captain Valle wants the stone to be paid for entirely by Negro contributions.—Catholic Register.

TOPEKA KAN.
CAPITAL

SEP 26 1913

TOPEKA WOMAN TAUGHT FIRST NEGRO SCHOOL

Mrs. Margaret Allison, Colored, Forced to Leave Tennessee.

Born a Slave, She Obtained an Education and in Turn Taught Many of Her People.

The first teacher of the first school for negro children ever established in the United States lives in Topeka. She is Mrs. Margaret Allison, colored, 614 North Topeka avenue.

Born in Marshall county, Tennessee, in 1841 of slaves owned by different masters, Mrs. Allison received what was denied even the poor whites of those times—an education. Acting as nurse girl to the children of her master, Mrs. Allison remained with them while they were being taught by private tutors. Remarkably quick witted, the slave girl gleaned knowledge almost as fast as those who were receiving the instruction. Noticing her interest, the teacher gave her a little time each day and soon the little slave was able to read. Then she was handed a history of the Mexican war and the life of Henry Clay.

SOLD AT AGE OF 8.

When Margaret was 8 years old her owner died and she was sold with the other chattels. She remained with her new owner until January 13th, 1865, when she was set free. Immediately she began going to school under a minister and his wife. For their services she paid them with work about the house. A little later and she gathered together a number of colored children and started a school in Shelbyville, Bedford county, Tennessee. Two years later she married Marshus Allison, but continued teaching her school.

One day a band of outlaws, styling themselves the "Ku-Klux," followed her home. After she had gone to bed they ordered her out doors and, making her kneel down, put four revolvers to her head. But she prayed and they left her, taking many of her valuable things. At another time a gang of "Home Guards," wishing to stop the school, surrounded the house and ordered teacher and pupils out. Being refused, they stoned the house, broke all the windows and the doors. Mrs. Allison moved her school to a church, which was burned down one night.

IN THE FAMOUS "EXODUS."

In the "Exodus" of 1879 Mrs. Allison, her husband and son came to Topeka. The son was educated in the public schools here and graduated from the high school, intending to go to Africa as a missionary. He died, however, in 1888. Marshus Allison died here in 1896.

Mrs. Allison is a regularly ordained minister in the Cumberland Presbyterian church and has spent several years in traveling and preaching. She was the first woman ever licensed to preach in that church. She has composed several hymns and has written music for them.

Lately she has been living quietly in Topeka, saving for a living. She has a remarkable memory and talks with fluency of the days of Reconstruction.

PHILADELPHIA PRESS

24 January 1915

Notable Colored Men.

To the Editor of "The Press."

Sir:—I would like to add to the list of notable colored men born in the North the following names:—

Paul Cuffee was born at Cuttyhunk, Mass., in 1759. Early defender of the rights of colored men. When the selectmen of town of Dartmouth refused to admit colored children to public schools and make provision for their education he did so at his own expense and refused to pay taxes. He was a ship owner, builder and export trader.

Crispus Attucks was born at Framingham, Mass., and was the first martyr of the Revolutionary War.

Peter Salem was born at Framingham, Mass., and was a hero of Bunker Hill.

W. E. Burghardt Du Bois was born in western Massachusetts. He graduated at Harvard and was an educator, author, editor and sociologist.

William Monroe Trotter, born at Hyde Park, Mass., a Harvard graduate, editor and publisher.

M. H. Ferris, born in Connecticut, a Yale graduate and author of "The African Abroad."

Charles Chestnut, born in Ohio; author.

Paul Lawrence Dunbar, born in Ohio; poet, novelist.

George W. Williams, born in Ohio; author "History of the Negro," "The Negro Soldier in the Rebellion."

Dr. Henry S. Lewis, born in Cambridge, Mass.; veterinary surgeon, former member of State Veterinary Board.

John V. De Grasse, M. D., born in New York, educated at Bowdoin College, Maine, and in Europe. First colored man admitted to Massachusetts Medical Society.

Dr. James Derham, eminent physician, New Orleans. Born Philadelphia, Pa., 1762.

Edwin G. Walker, born Charlestown, Mass. Successful attorney.

Ebenezer D. Bassett, classical scholar, educator, diplomat. Born and educated in Connecticut.

Robert Brown Eliott, lawyer, statesman; born Boston, Mass.

H. A. Monroe, D. D., born New Bedford, Mass., eminent clergyman, scholar, editor and lecturer. Member Greek and Philosophical Society, New York city. Lecturer on Public School Board of New York city for thirteen years.

CHRISTIE M. JONES.

Philadelphia, Jan. 18, 1915.

PITTSBURGH, PA.
Press
NOV 6 - 1915

FIRST NEGRO MEMORIAL DEDICATED AT CAPITAL.

Harrisburg, Nov. 6.—This city today dedicated its first memorial to a negro, a fountain at the entrance to the Twelfth st. playgrounds, to the memory of Dr. William H. Jones, who died 10 years ago.

Dr. Jones was a man of wide popularity and served several terms on the school board. The committee in charge of the dedication included both negroes and white men.

Today's ceremony was in the hands of James M. Auter, the messenger who guards the executive department at the capitol. Mayor John K. Royal and Dr. Hugh Hamilton, of the Dauphin County Medical association, were among the speakers.

Historical—1915

Colored Schools in Maryland

Their ORIGIN and Their NEEDS

By HOWARD E. YOUNG

IV

Nothing will show the growth of a liberal sentiment toward the intellectual improvement of colored people more than the fact that within twenty years after the incorporation of the schools conducted by the Baltimore Association for the Moral and Mental Improvement of Colored Persons into the City system a fair grade of high school instruction was offered the Negro child. As is always the case with the inauguration of an advanced movement there are to be found those filled with skepticism as to the advisability and value of the new enterprise. But the eagerness with which the colored youth seized the opportunities thus afforded and the good use to which they put the training thus received very early justified the confidence reposed in them by their friends, and set at rest all doubt as to the propriety of the venture.

As early as 1885 some attempt was made to introduce some high school subjects into the colored grammar school. Up to and including 1886 what is now termed the eighth grade constituted the first year's work in the high school. In 1887 a lot was secured on Saratoga street, between Charles and St. Paul, at a cost of $14,000 and the next year there was erected upon it a 24-room building at a cost of $24,000 that would comfortably accommodate a thousand pupils. Part of the new structure was for the use of the High School and about two-thirds of it for an elementary school. The Rev. Dr. Lewis Staley, a man of good scholarship, lofty ideals and earnest purpose, was placed in charge, which position he held until 1901, when the school was moved to Pennsylvania avenue and Dolphin street and placed under a colored faculty, Prof. Hugh M. Browne, the new principal, thoroughly reorganized the plant and started it upon its career as a modern high school.

With it was combined the Colored Polytechnic School which had been brought into being through the energy an interest of Councilman Harry S. Cummings some years previous. No more difficult test of a man's ability to organize could have been given Prof. Browne than the problems presented in attempting to make this school go. There was no laboratory, no curriculum, no model after which to pattern, and everything belonging to the Colored Polytechnic was brought to the new building and thrown into one confused heap. But the new principal was equal to the task. He brought order out of chaos, and in an incredibly short time the whole machine was working with surprising smoothness. This, though wonderful, was not all. There was infused into the teaching body a spirit of work and mutual appreciation the like of which Baltimore had not experienced. Every Saturday morning scores of teachers could be found at the High School making apparatus for science work in their classes or listening to lectures on the practical application of science to life's every day problems. But this genious for organization which Mr. Browne possessed in such high degree brought about the speedy termination of his principalship at the Colored High School. The Institute for Colored Youth which for so many years had been located in Philadelphia, and of which the late lamented Mrs. Fannie Jackson Coppin was for so long a time the principal, was to be moved to the country and its facilities greatly enlarged. New buildings had to be planned and erected, courses of study had to be arranged and many other things had to be consummated before pupils could be received. The splendid work that had been done in putting the Colored High School on its feet had attracted wide attention. The result was an invitation to Prof. Browne to become the head of the new institution which was to be located at Cheyney, Pa. The strong appeal which this wider field of usefulness made could not be resisted and the work of Mr. Browne in Baltimore came quickly to an end.

Influenced by the recommendations of Prof. Browne and others who knew of his wide experience the School Board acting upon the recommendation of the Superintendent elected as the next principal Dr. James H. N. Waring, at the time a supervising principal in the Washington schools. Dr. Waring took hold of the work with vigor, and as one absolutely certain of what he wished to do. So energetically and intelligently did he labor that it was not long before he had convinced Superintendent Van Sickle and the School Board that he was the right man in the right place. This resulted in his being given increased responsibilities and broader powers, which, in the main, were used in bettering the condition of the schools. Some of the improvements introduced during Dr. Waring's administration were the daily planning of school work by teachers, increased attendance at summer schools, the inauguration of an evening high school, mapping out definite units of work for accomplishments within a prescribed time, and inspiring his pupils to further prepare themselves in the leading colleges and univeritiess of the country. It was upon the advice of Dr. Waring that Miss Corona Mason, afterward Mrs. Ralph Cook, a graduate of the school, went to Teachers' College, Columbia University and prepared herself to teach in her Alma Mater. Since that time several of the graduates have returned as instructors.

Late in 1908 Dr. Waring resigned to take effect as soon as his successor should be elected, which action was taken in February, 1909 when Professor Joseph H. Lockerman, who had been vice principal, was a made acting principal. Almost as suddenly as this action had been taken another, another more important one, came about. Shortly after the beginning of the school term in the fall of 1909, the School Board separated the Training School from the High School, electing Mr. Lockerman to the principalship of the latter and Mr. Mason A. Hawkins, principal of the former. Mr. Dwight O. W. Holmes, who had brought the department of Physics to a high degree of excellence, was at the same time elected vice principal.

Mr. Hawkins is a graduate of Morgan College and of Harvard University. His master's degree was secured from Columbia University in the city of New York. Among his instructors were such noted teachers as Drs. Wm. James, Paul Hanus, David L. Snedden and Hugo Munsterburg. Under the administration of Prof. Hawkins the enrollment has greatly increased, being 619 for the scholastic year 1913-14, and its scope considerably widened. It is now an accredited high school, its graduates being admitted to the best colleges without examination. At its last commencement there was graduated a class numbering nearly 80 persons, which was about ten times the number in the first class when Misses Fannie McCabe, Violet Thompson, Gertrude Weaver, Mollie Taylor, Minnie Neal, Nellie Anderson and Messrs. Wm. H. Murray and Walter Scott received their diplomas. Considered from the standpoint of good citizenship generally and for genuine usefulness to the colored people of the city and State Baltimore never made a better investment than in establishing the Colored High School.

THE TRAINING SCHOOL

For some years it had become evident to the school authorities that if they were to have a high grade of instruction in the schools some provisions for the professional training of teachers would have to be made. Mere graduation from high schools was seen to be an insufficient preparation for the work of teaching. It was quite time that not a few of the many who graduated from the high schools became successful teachers, but only the great Hereafter will disclose the number of children they crippled for life during their period of practice and experimentation. Many times during the incumbency of Superintendent Henry A. Wise, which began in 1882, a school to prepare teachers for their duties was recommended, but the time was not yet. In the late fall of 1900, however. the Board of School Commissioners authorized the organization of the Training School for Teachers, a branch school for colored pupils being instituted at the same time under the same faculty.

The late Basil T. Sollers was made principal, while Professor David E. Werglein, now principal of the Western High School, was one of its leading instructors. The school began work in January, 1901; but when it reopened the September following it was merged with the Colored High School under the name of the Colored High and Training School. This arrangement remained, as has already been stated, until 1909 when it was separated from the High School and Prof. Joseph H. Lockerman became its principal. In 1904 the Training School was moved to the new building erected that year at the corner of Mount and Saratoga streets. In the large number of efficient teachers which it has sent forth the school finds its justification for the liberal sums of money which have been spent upon it. No inconsiderable portion of the success which it has made however, is due to the excellent work of Miss Lucinda Cook and Miss Anna O'H. Williamson who only recently resigned to accept similar positions at Wilberforce, Ohio. At present the school has an enrollment of a hundred pupils, the largest class in its history.

THE NEEDS OF THE SCHOOLS

Fundamentally the need of colored schools is an enlightened public sentiment that recognizes the danger to civilization and the economic waste which ignorance entails upon any community in which it holds a prominent place; that the value of uplift is in direct proportion to the needs of the uplifted, and that the prime thought of every modern social welfare organization is that the strong ought to bear the infirmates of the weak and that increasingly wider sense we are our brother's keeper. The duties of colored ministers, teachers and the more intelligent members of the commonwealth among us will not be fulfilled until such a sentiment is awakened in those to whom have committed the responsibilities of government, community leadership

and stewardship by reason of their preparedness and their possessions. This is to be accomplished not only through the presentation of earnest petitions and manly protests, but by so living in each locality that our lives of honor and of usefulness will be an absolute guarantee that any interest taken in our intellectual improvement will not be wasted, but will fall upon good ground yielding its sixty and its hundredfold return.

In the counties of the State there should be a minimum school term of not less than eight months and a minimum salary schedule of $300, providing for liberal increases for efficiency and length of service. The qualifications of colored teachers should be very high, since their work by its very nature is one of greatest difficulty. These conditons should be secured by State laws and not be left to the discretion of local school authorities. In the City of Baltimore there is urgent need of a closer and more inspiring supervision of teachers than now exists. Ample authority to get results should be given principals and they should be held responsible for its proper use. Every argument presented for the employment of colored teachers in colored schools applies with equal force to the need of colored supervisors. Colored supervisors of music, sewing, physical and manual training would prove a blessing and an inspiration to colored children, just as colored principals and grade teachers have done. Colored attendance officers, selected for their abiliity and interest in securing the benefits of education for delinquent colored attendance of the irregular and the truant. And if the time be not ripe for representation on the School Board, such as has been accorded every other large unit of population, it is at least ripe for an assistant superintendent, working under the present capable and enthusiastic head, to direct the energies, keep up the professional zeal and lead the fight to make the results of training the colored youth square with its ever increasing cost.

On the other hand, the people need to be taught to fully appreciate the educational blessings which they now enjoy and to ever remember the tremendous sacrificies which were made to secure them.

There is little the matter with the curriculum or with the modern methods of teaching, but there is grave danger that in our mad rush to make a showing in numbers we are sending children forward at a greater rate than is justified by their work. We should ever keep in mind that quality is more to be desired than quantity. As a result of this untoward tendency the High School is being jammed with pupils so poorly prepared as to make them a menace to the progress of those who look upon the work of education as a serious business. The great cost of secondary education may make it impracticable to maintain separate high schools for our boys and girls, but local conditions have been such as to force many parents to wish for the enactment and enforcement of such regulations as would prevent too much social intercourse between the sexes.

We are now at the end of the journey. The articles of necessity had to be brief. But if they cause any to increase their interest in the work of Negro education the writer will be immensely pleased and the enterprise of the Afro-American Ledger in a measure rewarded.

MEMORIAL TO HARRIET TUBMAN

Large Bronze Tablet Unveiled at Auburn, New York.—Grandniece Unveils Tablet

From New York Age

Auburn, N. Y., June 16.—High tribute was paid to the memory of the late Harriet Tubman, familiarly known as "Aunt Harriet," on Friday evening, June 12, when a large bronze tablet, a token of love and esteem of the citizens of Auburn, was unveiled at the Auditorium Theater. The tablet, which has been placed in the County Court Hosue, bears the following inscription:

In Memory of
HARRIET TUBMAN
Born a slave in Maryland about 1821
Died in Auburn, N. Y., March 10, 1913.

This Tablet is Erected by the Citizens of Auburn, 1914.

Called the "Moses" of her people during the Civil War, with rare courage, she led over three hundred Negroes up from slavery to freedom, and rendered invaluable service as nurse and spy.

With implicit trust in God she braved every danger and overcame every obstacle, withal she possessed extraordinary foresight and judgment so that she truthfully said: "On my underground railroad I nebber run my train off de track and I nebber los' a passenger"

Prominent Men Speak

The unveiling was marked by appropriate exercises, prominent men of both races participating. The principal address was delivered by Dr. Booker T. Washington who eloquently recited the achievements of Harriet Tubman, glorified her life and characterized her courage, constancy and wisdom as models for the races of the world. The speaker also extolled his race for the great progress made in fifty years of freedom and predicted for it a bright and happy future.

Mayor Charles W. Brister paid a glowing tribute to "Aunt Harriet," as did former Mayor E. Clarence Aiken, who presided and made the presentation address. Mrs. Mary E. Talbert, of Buffalo, president of the Empire Sate Federation, read an excellent and interesting paper on the life and deeds of Harriet Tubma.

The spacious lower floor of the theater was filled and all the boxes were occupied. Seated on the stage were the speakers, the members of the Auburn Festival Chorus, an orchestra and guests. In one box was a group of Civil War veterans, while another was occupied by a party of prominent society women of Auburn. Conspicuous in a front seat of a lower box was Emily Howland, of Sherwood, to whom a tribute was paid during the evening by Dr. Washington for her kindly interest in the Negro. Delegations, representing colored societies, occupied boxes, and colored citizens from adjacent cities were present.

As the curtain rose Olmstead's orchestra played a selection from "Adelle," which was followed by a solo, "The Battle Hymn of the Republic," by Miss Lena J. Broogs, assisted by the Festival Chorus and audience. Prayer was offered by the Rev. John Quincy Adams of the seminary. The Festival Chorus then sang "Jerusalem the Golden."

Former Mayor Makes Presentation Address

In making the presentation address former Mayor Aiken said:

"We are gathered here this evening to pay tribute to one of the noblest and greatest characters of the Civil War, a woman who braved countless dangers and risked her life in service for her people and her country.

"There have been very few monuments erected to slaves and very few to the memory of Negroes, and I believe but one to a Negro woman and a slave, but Auburn is erecting this tablet.

"A great philosopher has said that nothing is settled until it is settled right. Today we are erecting a tablet to her who knew what was right and did her share in settling things that way. The people of Auburn are proud to honor this woman of courage who rendered such wonderful service to her people and her country. We erect this tablet, to her memory as a heroine and patriot, and it is with a feeling of pride that we unveil this tablet to her memory."

At this point the lights in the house were dimmed and Miss Alice Lucas, a grandniece of Aunt Harriet, stepped forward and drew back the flag. In the light of the colored electric bulbs the effect was most pleasing.

"Auburn is represented at this ceremony by its Mayor who will speak for them," said Mr. Aiken and introduced Mayor Brister who was greeted with applause. He spoke as follows:

Mayor Brister's Remarks

"By the occasional illuminating flashes of greatness originating from unexpected and often times obscure sources are we continually reminded that in the divine conception of the universe provision was made for the proper guidance of the human race.

"History teaches us that the attribute of courage and a conviction of duty toward humanity have very little regard for race, creed or color, that great crises always develop great leaders to conduct the people through the Red Sea of their difficulties.

"In accepting this tablet today the City of Auburn recognizes the merit of her to whose memory it is dedicated. In accepting this tablet we reaffirm in a public way our belief that in the fullness of time character shall be measured by its true standard irrespective of its origin or its surroundings.

"Indolent luxury and irresponsibility are not character builders; only by conflict with difficulties can be shown the metal of which mankind is made.

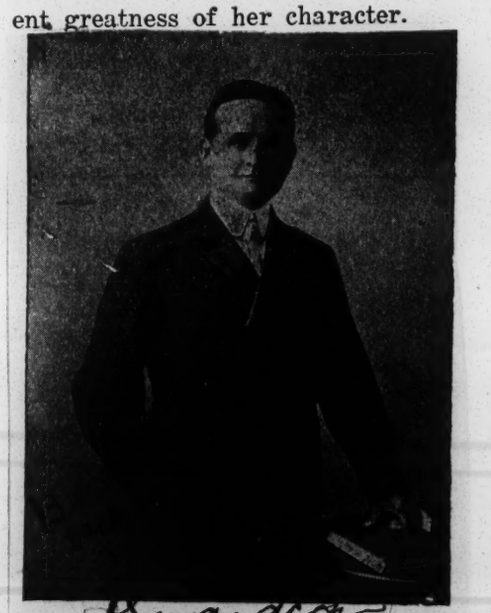
"Having in mind a purpose which carries with it a consciousness and a conviction of right develops an element of character which must be the measure of the man.

"Measured by such a standard, the woman whose memory is today honored and perpetuated must be ranked with the great characters of history.

"Being convinced of a great wrong to her people, and having learned from experience a possible way to overcome in a measure the effect of that wrong, Harriet Tubman Davis devoted her life to the relief of her race. No matter what discomforts or privations were incident to her work, it still went on. No matter what judicial decisions were rendered against her, nor what rewards were offered for her apprehension, the work was on. No matter if her self-achieved freedom were in jeopardy, or her life were at stake, still the work went on.

"The spirit of devotion to her race, the skill displayed in carrying out her purpose and the success achieved won for her not only the admiration of the great men of her own time, but a not inconspicuous place in the hall of fame.

"Not because the subject of this memorial was a woman, nor because she was black, is this tribute tendered, but rather to commemorate the inherent greatness of her character.



HON. JOHN F. FITZGERALD
Ex-Mayor who gave to Boston the Wendell Phillips Statue, which Endears Him to Colored Race in America.

Historical - 1916

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National Baptist Union-Review 6/19/16

LUTHERAN NEGROES IN SOUTH CAROLINA BEFORE THE CIVIL WAR.—At the beginning of the Civil War the South Carolina Synod had a colored membership of over 900 communicants. What a great pity that this fine number of Negro Christians was not taken care of and held in the Church! It will take years of patient and faithful labor to again reach that number. But now that a beginning has been made at Spartanburg, may God graciously bless the work, and grant us the joy of recovering the lost ground!

Colored People of Elmira to Erect Monument to Miss Winifred Johnson

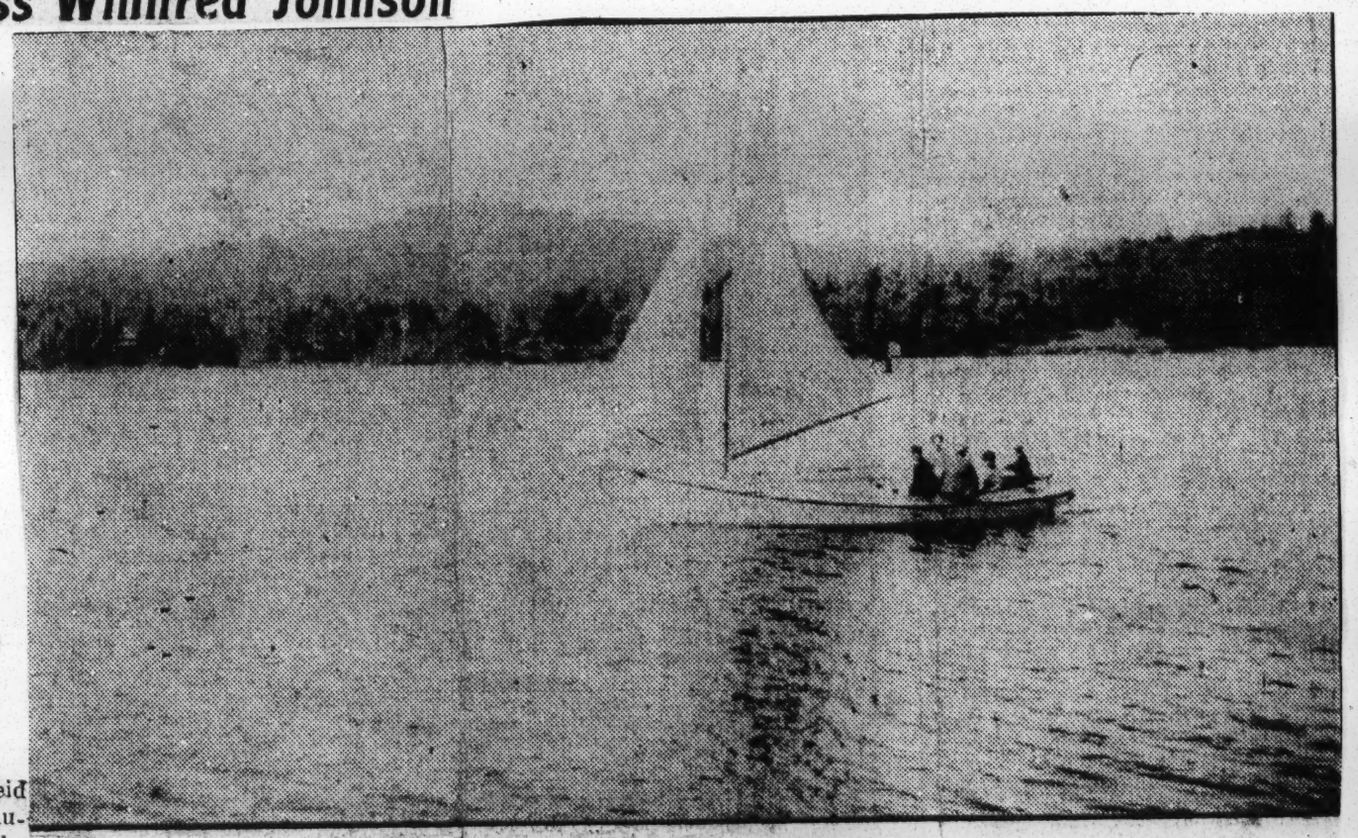
Miss Mabel E Diggs, soprano of New York, will be heard in a concert at Bunday Hall, Elmira, on May 3, in a benefit concert to be given under the auspices of the colored people in that city to secure funds with which to erect a monument in Woodlawn to Miss Winifred Johnson, an aged colored woman who died March 26, 1915, at the Harriet Tubman Home, Auburn. Miss Johnson was 98 when she died. She said she was 113 but those who know her say her correct age was 98 and that her enfeebled condition caused her to misstate it.

Regardless of dispute as to her age the colored people of Elmira loved her and they want to give her a monument. For a great many years she lived at 1124 Walnut Street, Elmira, in a little old house near the cemetery entrance.

The concert which will be given will be in charge of ladies connected with the management of the Auburn home. They are Mrs. M. R. Ridgeway, Mrs. Fred Johnson and Mrs. Sarah J. Reid of Elmira and Mrs. E. P. Cooper of Auburn. James B. Reid is managing the concert. Those who care to help in the fund, by reason of acquaintance or appreciation of the old colored lady and former slave may address the treasurer, Mrs. M. R. Ridgeway, 554 East Second Street, Elmira.

Miss Diggs, the soloist to be brought here for the benefit, is highly recommended, assuring a fine evening as well as a worthy purpose of the concert. The Waterbury Republic says of Miss Diggs:

"Miss Diggs is a soloist of unusual ability and is considered one of the foremost students in vocal culture of her race. Her selections last night were delightfully rendered. She possesses a rich soprano voice beautifully modulated and of wide range over which she has surprising command. The notes of the upper register were taken easily and skillfully. Her second appearance in this city will be looked upon with interest."



HIGHLAND LAKE, WINSTED, CT.

By Mrs Mary T. Hall, Winsted, Ct.—Copyright

A history of this meeting would be incomplete without a word concerning Capt. Paul Cuffe, who was undoubtedly our most prominent member in the 19th century. Born at Cuttyhunk, his father a freedman and his mother an Indian, he later removed to Westport and joined our meeting in 1808. Through his own hard labor and perseverance he educated himself in many respects far above those of his own time, learning enough of navigation in two weeks to command his own vessels, of which he built seven, the largest being a vessel of 268 tons. He is said to have built and maintained at his own expense the first school in the Town of Westport, making it free for both white and colored children. Having a deep concern for the welfare of the people of his own race in Africa, he made two voyages to that country, first in 1810 and again in 1815. On this second voyage he transported to the free "British Settlement" at Sierra Leone, thirty-one colored emigrants at a personal expense of $4,000. On each of these visits he was granted a minute or certificate from this meeting showing its unity with his undertaking. What more can we say of this great and highly respected man than is inscribed on a memorial erected in the meeting house yard at Central Village, by a great grandson:

Tuskegee, Alabama October 20, 1900 Historical

In looking over an old volume of local history the other day, we came upon the touching history of Amos Fortune, a free Negro who settled in Jaffrey, New Hampshire, at the close of the Revolutionary War. The fathers of the settlement not wishing to be burdened with the support of a colored family alien to their town warned him outside the limits. But lingering in their vicinity, he established his claims to respect by a life of industry and religion, and at his death made the town his heir, bequeathing it a considerable estate. With part of the money so accruing the fathers of the village church purchased a communion-service of silver, perhaps to remind themselves at each sacramental service that Abraham was not the last servant of God to entertain angels unawares, and that things unjustly despised may become, in the providence of God, the head of the corner.- The Chicago Interior.

Dec of W. Va. System of public schools including Negroes was ~~fair~~ in 1863 as in given in 1914–1915 V. B, Studies.

Revised legislation at behest of Nashville. H. V. Freeman Mil. res. M. O. L. L. U. S. Ills. 394

Springfield mass Republican

Primus Mason, b. Feb. 5, 1817 Monson Co. d. Jan. 12, 1892. Founder of Springfield Mass. home for aged men. Left at his death $29,451.95 for this purpose. Stipulated home to be free from any prejudice of race or religion".

mar 25, 15

A trainer man of Springfield

Founder of Home for Aged Men.

Primus Mason, who will always be remembered in this city as the founder of the Springfield home for aged men, was born February 5, 1817, the youngest of five children. His parents, who lived in a remote part of Monson, died when he was very young, and he was early thrown on his own resources. Until about the age of 21 he worked for various farmers in Monson and Suffield, Ct. On April 21, 1837, he bought a house on the north side of Boston road, borrowing $50 on a mortgage to the seller, Daniel Charter. For some years he engaged in a variety of menial occupations, and just before the civil war he decided to try his luck in California. The venture was unprofitable and Mr Mason came back almost penniless.

He then tried his hand at several different businesses and succeeded so well that he managed to build up quite a snug fortune. At his death, January 12, 1892, he left a bequest amounting to $29,451.95 for the foundation and maintenance in this city of a home for aged men, and, as he stipulated, "free from any prejudice of race or religion." The result was the establishment of the home now located on Walnut street, and which has, since its beginning, well carried out the purpose for which it was started. Mr Mason was influential in bringing to this city a number of colored families who he felt might get on better here than in their former surroundings.

Common Schools Feb. 1866. Legislature passed an act providing for the appointment of a superintendent of common schools for freedmen, with assistants in each county when the number of children justified it. At first $1.00 was appropriated per year per each male person between ages of 21 & 55 the proceeds of which should constitute a common school fund for freedmen. Annual Cyclopedia 1866 p 324

Rev. Thomas Hubbard, one of the founders of Oxford A. M. E. Church, Oxford, Miss. Was a member of the Reconstruction Convention of Miss. in 1868. Was a native of Kentucky and was emancipated by the war. Died in Miss. in 1870 or 71.

Historical - 1916

EVENING SUN

ess: Baltimore, Md.

DEC 15 1916

John H. B. Latrobe And Negro Colonization

By JOHN E. SEMMES, SR.

[*Extracts from an address delivered before the Maryland Historical Society on December 11.*]

MR. LATROBE (John H. B. Latrobe) says in his autobiography:

When I got to be on easy terms with General Harper he talked freely with me on all topics that interested him, and the two leading topics of his life were internal improvements and African colonization. . . . After General Harper's death, Dr. Ayres and myself felt that its (the American Colonization Society's) right arm had been severed from its body in Maryland. . . . About 1831 the colonization feeling in Baltimore had become very dull and people were disposed to give up the scheme as a bad job, when there came to Baltimore Robert S. Finley, the son of Finley of New Jersey, to whom the American Colonization Society owed its origin. Along with him was Mr. Elliott Cresson, of Philadelphia, an ardent supporter of the cause. They called on me as one who was known to be a colonizationist. . . . A state colonization society was formed. An agent was appointed, 150 emigrants were sent to Liberia in the ship Lafayette. And as many more could have been obtained. The emigrants were not treated as they should have been on their arrival in the colony. The reports were unfavorable and the society determined to send no more, and the cause went to sleep in Baltimore. Afterward, however, a schooner, the Orion, was dispatched with a few colonists and some supplies, carrying out with it Dr. James Hall, who on his arrival in Africa entered the service of the American Colonization Society as a physician.

The expedition of the Orion led to important results. Dr. Hall was sent down the coast in a schooner belonging to the colony to buy rice and was becalmed off Cape Palmas. It so happened that there was on board a copy of the African Repository for 1828 that contained my speech at the annual meeting of the American Colonization Society urging the purchase of Cape Palmas. Dr. Hall read it for want of something better on board and, recollecting it when he found where he was, determined to go ashore and see what probability there was of such a settlement as I had proposed. He found things even better than I had imagined them to be and when he got back to Monrovia he wrote to Dr. Ayres, whom he had left agent of the state society, urging that a colony should be founded. When the letter reached Baltimore Dr. Ayres was dead and it was sent to the corresponding secretary, myself. I at once took the matter up, worried the members about it . . . and finally succeeded in persuading them to send out an expedition, purchase Cape Palmas from the natives and found a colony there. The brig Anne was chartered. Mr. Solomon Etting, an old merchant, entered into the matter heartily, so did my friends Charles Harper and Charles Howard and Cape Palmas became a favorite. . . .

In the meantime a good deal had to be done. The colony, to be independent of the American Colonization Society and to be the creation of the state society, had to be called "Maryland in Liberia." It was necessary to provide a settlement with a government to give it laws. This I undertook to do. So I prepared a charter containing a bill of rights. I studied the charters and constitutions of the different states of the United States and selected the best or made one from the best of them. I then took Nathan Dane's Ordinance of 1787 for the government of the Northwest Territory and modified it until I fancied it would do for the American colony. I introduced a clause into the bill of rights making it a penal offense to drink.

We have seen from the quotation of Mr. Latrobe's autobiography that he first became interested in the question of colonization in 1822. . . . Recognizing, as he did and as I do, that there are many who will consider his efforts Quixotic and of no effect, I think it but right to go into the question in some detail to ascertain if it is in fact of no particular advantage that he exerted so much effort and devoted so much time for a barren result. Although it does not detract from a hero that he should perish without accomplishing his object, still in this era we are prone to judge by results.

Mr. Latrobe spent about one quarter of his working hours during 10 years of his life in advancing colonization. At a meeting held by the Maryland Historical Society in memory of Mr. Latrobe a memorial was presented and, among other addresses and letters, there was one by Mr. Daniel C. Gilman, president of the Johns Hopkins University, in which he says:

> Events have diverted the public attention from this chapter of American history and from the efforts which were made by Mr. Latrobe and his fellow-workers, under the leadership of Henry Clay, to establish well-ordered colonies for the blacks on the western coast of Africa, it seems to me not impossible that as the Dark Continent is opened to civilization the germs of civil government which were planted in Liberia will produce a harvest. . . .

Mr. Lincoln's attitude toward the negro and colonization was that slavery should be abolished gradually and that the negro should be colonized. He considered the possibility of acquiring territory in South America for this purpose. The South American countries protested. In speaking of Liberia in a number of instances he showed his appreciation of this effort by his indorsement.

There is no doubt that the South recognized that slavery was an institution which should not exist and Mr. Latrobe was one of those who took an active interest in trying to solve the problem as well as the final disposition of the black. For while it is true the war has settled the question of slavery in the United States, it has not settled the negro question. This question is one which, according to the opinion of Jefferson, Bishop Turner and many others, is bound to have one of two solutions.

Either the negro race must be absorbed into the white, and the effect of this will be to make a negroid people, or else they will have to live elsewhere. In considering the future of the negro there can be no question that, as we stand today, the immediate loss of the entire negro population of the South would be a calamity. When in the future this country is thickly populated when the negro asserts his rights to equality, social and political, when there is room for but one on the plank, the negro will go under and colonization in Africa or some other country will be his salvation.

Boston, Mass.

Herald JAN 31 1916

THE NEGRO TO BE HIS OWN HISTORIAN

When men of any race begin to show pride in their own antecedents we have one of the surest signs of prosperity and rising civilization. That is one reason why the new "Journal of Negro History" ought to attract more than passing attention. Hitherto the history of the Negro race has been written chiefly by white men; now the educated Negroes of this country have decided to search out and tell the historic achievements of their race in their own way and from their own point of view. And judging from the first issue of their new publication, they are going to do it in a way that will measure up to the standards set by the best historical publications of the day.

The opinions which the American Negro has hitherto held concerning his own race have been largely moulded for him by others. Himself he has given us little inkling of what his race has felt, and thought and done. Any such situation, if long enough continued, would make him a negligible factor in the intellectual life of mankind. But the educated leaders of the race, of whom our colleges and universities have been turning out hundreds in recent years, do not propose that this shall come to pass. They are going to show the Negro that his race is more ancient than the Golden Fleece or Roman Eagle; that Ethiopia had a history quite as illustrious as that of Nineveh or Tyre, and that the Negro may well take pride in the rock from which he was hewn. The few decades of slavery form but a small dark spot in the annals of long and great achievement. That embodies a fine attitude and one which should be thoroughly encouraged. It aims to teach the Negro that he can do his own race the best service by cultivating those hereditary racial traits which are worth preserving, and not by a fatuous imitation of his white neighbors.

At any rate, here is a historical journal of excellent scientific quality, planned and managed by Negro scholars for readers of their own race, and preaching the doctrine of racial self-consciousness. That in itself is a significant step forward.

Reconstruction Days In Georgia Described For School Children

Several hundred school children gathered in the house of representatives yesterday afternoon to hear the address of Professor J. E. Derry on "Reconstruction Days in Georgia."

This is the subject which has been assigned for the medal competition to be conducted by the Atlanta chapter, Daughters of the Confederacy, and it was with a view of familiarizing the boys and girls of the schools of Atlanta with the subject that the lecture was arranged.

Mrs. John R. Ransom is the chairman of the medal committee and is in charge of the competition which closes on March 10. Last year 4,000 essays were submitted in this competition and the indications are that the number will be greatly increased this year, says Mrs. Ransom.

Between 15 and 20 medals will be presented and the competition is open to the students in the sixth and seventh grades in the grammer schools, all of the city high school pupils and the boys and girls of the county high schools.

Professor Derry Friday gave the members of his audience a great deal of valuable information for their consideration in the compilation of their essays. He was given close attention.

Bulletin

ss: Providence, R. I.

DEC 29 1916

COLORED PEOPLE HONOR BENEFACTORS OF RACE

Memorial Observance Held at Winter Street A. M. E. Zion Church.

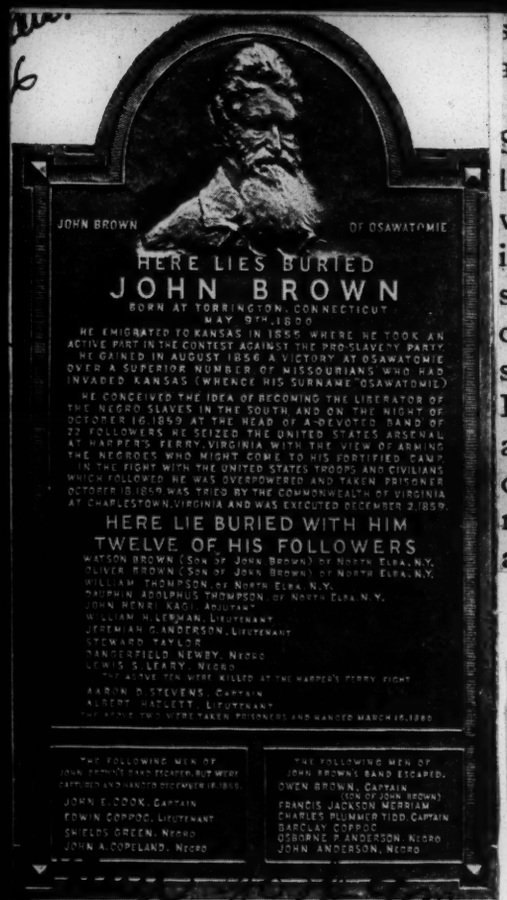
Men who have done much for the enlightenment and betterment of the negro race were lauded last evening by many speakers at a meeting of the John Brown Memorial Association in the vestry of the Winter Street African M. E. Zion Church. The memorial observance was attended by a large gathering.

The efforts and deeds of men of both the white and negro races in behalf of the negroes of America were described. The men who toiled for the freedom of the black man before and during the Civil War, and the educators and preachers who have worked to uplift the colored people since their emancipation, were praised and honored.

John Brown, the great hater of slavery, who gave his whole life to break the shackles from the hands of the negro was hailed as a martyr. Abraham Lincoln, the signer of the proclamation of emancipation; Frederick Douglas, William Lloyd Garrison, Booker T. Washington, the great preacher and lecturer of recent years; Bishop H. M. Turner, George T. Downing, Prof. J. C. Price, Dr. Knox, James Jefferson and John M. Lanston, all were honored in the addresses.

The speakers were Rev. M. F. Sydes, Dr. W. H. Higgins, Thomas W. Bicknell, Rev. T. E. Roach, Ellis Beuzard, Rev. J. W. Ryder, A. W. Jefferson, Joseph LeCount, Rev. J. H. Gordon, Daniel Washington, Miss Artemesia Lingham and John B. Edwards.

One of the features of the observance was the singing of patriotic and sacred songs by a large chorus of men and women singers from various Sunday schools. Prof. Roland Smith conducted the music. The committee of arrangements of the John Brown Memorial Association consisted of President Daniel Washington, Vice President George Lingham, Secretary F. R. Purnell, Rev. M. F. Sydes, Rev. J. W. Ryder, Rev. J. H. Gordon and Rev. T. E. Roach.


JOHN BROWN
OF OSAWATOMIE
HERE LIES BURIED
JOHN BROWN
BORN AT TORRINGTON, CONNECTICUT
MAY 9TH, 1800
HE EMIGRATED TO KANSAS IN 1855 WHERE HE TOOK AN ACTIVE PART IN THE CONTEST AGAINST THE PRO-SLAVERY PARTY
HE GAINED IN AUGUST 1856 A VICTORY AT OSAWATOMIE OVER A SUPERIOR NUMBER OF MISSOURIANS WHO HAD INVADED KANSAS (WHENCE HIS SURNAME OSAWATOMIE)
HE CONCEIVED THE IDEA OF BECOMING THE LIBERATOR OF THE NEGRO SLAVES IN THE SOUTH AND ON THE NIGHT OF OCTOBER 16 1859 AT THE HEAD OF A DEVOTED BAND OF 22 FOLLOWERS HE SEIZED THE UNITED STATES ARSENAL AT HARPER'S FERRY, VIRGINIA WITH THE VIEW OF ARMING THE NEGROES WHO MIGHT COME TO HIS FORTIFIED CAMP IN THE FIGHT WITH THE UNITED STATES TROOPS AND CIVILIANS WHICH FOLLOWED HE WAS OVERPOWERED AND TAKEN PRISONER OCTOBER 18 1859 WAS TRIED BY THE COMMONWEALTH OF VIRGINIA AT CHARLESTOWN, VIRGINIA AND WAS EXECUTED DECEMBER 2, 1859.
HERE LIE BURIED WITH HIM
TWELVE OF HIS FOLLOWERS
WATSON BROWN (SON OF JOHN BROWN) OF NORTH ELBA, N.Y.
OLIVER BROWN (SON OF JOHN BROWN) OF NORTH ELBA, N.Y.
WILLIAM THOMPSON, OF NORTH ELBA, N.Y.
DAUPHIN ADOLPHUS THOMPSON, OF NORTH ELBA, N.Y.
JOHN HENRI KAGI, ADJUTANT
AARON D. STEVENS, CAPTAIN
JEREMIAH G. ANDERSON, LIEUTENANT
STEWARD TAYLOR
DANGERFIELD NEWBY, NEGRO
LEWIS S. LEARY, NEGRO
THE ABOVE TEN WERE KILLED AT THE HARPER'S FERRY FIGHT
ALBERT HAZLETT, LIEUTENANT
THE FOLLOWING MEN OF JOHN BROWN'S BAND ESCAPED, BUT WERE CAPTURED AND HANGED DECEMBER 16, 1859.
JOHN E. COOK, CAPTAIN
EDWIN COPPOC, LIEUTENANT
SHIELDS GREEN, NEGRO
JOHN A. COPELAND, NEGRO
THE FOLLOWING MEN OF JOHN BROWN'S BAND ESCAPED.
OWEN BROWN, CAPTAIN (SON OF JOHN BROWN)
FRANCIS JACKSON MERRIAM
CHARLES PLUMMER TIDD, CAPTAIN
BARCLAY COPPOC
OSBORNE P. ANDERSON, NEGRO
JOHN ANDERSON, NEGRO

9/4/16

UNDER JOHN BROWN'S BODY

This tablet was unveiled on August 23 at John Brown's farm at North Elba, near Lake Placid New York, in memory of the man who tried to end slavery almost single-handed. It is fastened to a great boulder where John Brown was accustomed to sit and read his Bible, and where he is buried with twelve of his band

Katy Ferguson, Colored Sunday School Founder

J.M. to review

Rev. Horace Greeley Miller has projected a work on the rise and progress of Sunday School in New York, for which much of the data and incidents has already been collected. Being a nephew of Bishop Hood and a resident of New York City, Rev. Miller has not only the enthusiasm but the opportunity to prosecute his laudable design, and has been attracted to this work by the very exemplary life of Katie Ferguson, the noted Sunday School worker of long ago. Katie Ferguson was born a slave, but was purchased and liberated by friends, and afterwards established herself as professional cake-baker in New York. The loss of her husband and of her own two children in early life left her so disconsolate that she turned to the aid of the children of others as a solace. To this incident, as well as an innate goodness of heart, must be assigned the cause of her great service and love of doing.

At her humble dwelling, in Warren Street, she collected the poor and neglected children of the neighborhood, white and black, every Sunday, to be instructed in religious things by herself, and such white people as she could get to help her. Sometimes the sainted Isabella Graham would invite Katy and her scholars to her house, and there hear them recite the catechism and give them instruction. Finally, Dr. Mason heard of her school, and visited it one Sunday morning. "What are you about here, Katy?" he asked. "Keeping school on the Sabbath!" Katy was troubled, for she thought his question a rebuke. "This must not be, Katy; you must not be allowed to do all this work alone," he continued, and then he invited her to transfer her school to the basement of his new church, in Murray Street, where he procured assistants for her. Such was the origin of the Murray Street Sabbath School, and it is believed that Katy Ferguson's was the first school of the kind established in the city of New York.

Katy's benevolent labors did not end with her Sunday-school duties. Every Friday evening and Sunday afternoon she gathered the poor and outcasts of her neighborhood, children and adults, white and black, into her little dwelling, and always secured some good man to conduct the services of a prayer-meeting there. Such was her habit for forty years, wherever in the great city she dwelt. Her good influence was always palpable; and tract distributors uniformly testified that wherever Katy resided the neighborhood improved. Nor was this all. Though laboring for daily bread at small remuneration, she cheerfully divided her pittance with unsparing generosity. She always found some more needy than herself; and during her life she took forty-eight children (twenty of them white) from the almshouse or from dissolute parents, and brought them up or kept them until she could find good homes for them. Who shall estimate the social blessings which have flowed from those labors of love by a poor, uneducated colored woman? Do not those labors rebuke, as with a tongue of fire, the cold selfishness of society? Ought they not to make our cheeks tingle with the blush of shame for our remissness in duty? The example of such a life ought not to be lost; and I have endeavored thus to perpetuate the memory of Katy Ferguson and her deeds for the benefit of posterity. We agree with the foregoing, and have therefore added Katy's life in full from Lossing's *"Our Countrymen."* Beecher and many others praise Katy.

NEGROES IN THE ARM[Y]

RECORDS FOR BRAVERY IN [WAR]

Nearly 200,000 Colored Men Fought for Their Own Freedom During the Late Rebellion—Beginning of Their Enlistment.

Special Correspondence of the Chicago Record.

Washington, D. C., June 8.—The record of the war department show that there were 595 colored men regularly enlisted as soldiers in the union army during the rebellion, who by their good conduct established a commended record and did efficient service in camp, fort and field. The first enlistment of negroes was by Gen. Hunter in the department of the south in June, 1862. It was made without the authority of the war department and was due to the emergency. Gen. Hunter needed men. He could not get white recruits, and was surrounded by multitudes of able-bodied negroes who were idle but anxious to serve as soldiers.

It was some time before the facts were known in the north, and Hunter's unauthorized recognition of the great issue of the war as propelled military material created considerable excitement. Representative Wyckliff of Kentucky introduced a resolution in the house of representatives calling upon the secretary of war for information. The resolution was forwarded to Gen. Hunter, who made a comprehensive and practical report, which was forwarded to congress and was recognized by the country as a full justification of his act. Mr. Wyckliff [illegible] in the house by denouncing Gen. Hunter [illegible] declaring that the enlistment of negroes [illegible] every white soldier in the army. Nevertheless congress authorized the president to enlist "persons of African descent," but provided that they should be used as laborers in the camps and forts, and were not to be allowed to bear arms.

Gen. Jim Lane of Kansas, who had been commissioned to recruit volunteers, took advantage of this authority and assumed the responsibility of enlisting an entire regiment of free colored men in that state. Many of them were runaway slaves from Missouri and Arkansas. Some had purchased their own freedom. Others had been rescued by the abolitionists. For a long time the war department refused officially to recognize "Jim Lane's niggers," but he knew he had the sympathy of President Lincoln and Secretary Stanton, and marched them over the border, where they took part in several battles and demonstrated their courage and efficiency.

The enlistment of negroes was specifically prohibited by an army regulation, but nobody knew anything about it, and the paragraph was not discovered until the regulations were revised several years afterward.

About the same time Gen. Butler, who was commanding at New Orleans, began to organize the free negroes in his department into companies, battalions and regiments. They had previously been organized by the confederate authorities in Louisiana as state militia. When Gen. Butler reported to the war department what he had done the secretary of war simply acknowledged the receipt of his communication and gave his act the sanction of silence. President Lincoln, in private conversation, encouraged the enlistment of colored troops, but purposely avoided the formal recognition of their existence for fear of awakening a public opinion in opposition to their recognition. His experience during the previous year while Gen. Butler was commanding in the Virginia peninsula concerning the employment of negroes about the camps had taught him caution, and he preferred that those who sympathized with the advancement of the slaves should go on quietly to demonstrate their capacity as soldiers before their existence was officially recognized. It will be remembered that Gen. Butler, in a correspondence that is historical, took the ground that negroes, or escaped slaves, like horses or mules, or any other property captured from the enemy, were contraband of war.

[illegible] to the annoyance of the president and Secretary Stanton, and even more so to Gen. [illegible] to the command of a brigade of negroes by Gen. Butler, refused to accept the detail, and thus brought the matter prominently before the public. It should be said, however, that Gen. Weitzel considered it an honor two years later to command the entire corps of negro troops.

Gen. Lorenzo Thomas, who was adjutant-general, was sent west by Secretary Stanton about this time, and visited the headquarters of the union army in several of the western and southern states, where he privately advised that all colored men who presented themselves be enlisted on even terms with the whites, but cautioned recruiting officers not to call attention in their reports to the fact.

Gen. Rufus Saxon was the first officer to receive official authority to enlist negroes as soldiers. On the 26th of August, 1862, the secretary of war ordered him to proceed to the department of the south and organize 5,000 troops of "African descent," which were to be designated for service in garrisons not in danger of attack by the enemy, to relieve white regiments whose terms of enlistment had expired. But one of Gen. Saxon's first acts after recruiting a regiment was to send it on a foraging expedition into the enemy's country. The result was entirely satisfactory. The colored men proved to be remarkably good foragers, and brought in more supplies than three times the number of white men could have secured.

A few months later a bureau was organized in the war department to direct the enlistment and organization of negro troops. By this time the people of the north were prepared for the innovation and applauded the opportunity that was thus given to enable the negro to fight for the freedom of his race, but in Kentucky, Missouri and other border states the prejudice was intense. Several recruiting officers were tarred and feathered and others were shot. Several officers were dismissed from the army for refusing to command negro troops; others resigned in preference to doing so.

This prejudice in the south was the more remarkable because the confederate government had used negroes as auxiliaries from the beginning of the war. They were employed as servants, as laborers, as messengers, as hostlers and in various other capacities, and battalions of negro sappers and miners were constantly employed in the construction of fortifications, roadways, camps and in other lines of labor and proved very [illegible]

[illegible] official letter there is a good deal of interesting material concerning the military service of the negroes on that side. It embraces not only the legislation proposed or enacted by the confederate congress, the reports and orders of the military authorities of the confederacy relating to the employment of negroes in the actual or auxiliary military service, but there are many reports that testify to their success and efficiency.

Although the confederates anticipated the federal government in the employment of negroes as military forces, they exhibited a good deal of indignation when their example was followed, and the records of the confederate congress show some sensational measures of retaliation threatened against the government of the United States on this account. It was proposed, among other things, to raise the black flag against negro soldiers and white officers who commanded them, and in some cases this retaliation was enforced, as at Fort Pillow, but finally the confederate congress formally recognized the usefulness of the negro as a soldier as well as a laborer and authorized President Davis to enlist an unlimited number of colored troops.

This fact was commented upon by Gov. Yates of Illinois in a message he sent to the legislature of that state as a most extraordinary phenomenon in history. He said the leaders of the insurrection had called upon the cause of the insurrection to save it, and had recognized the intelligence and manhood of the despised race by lifting it to a level with themselves. A wise providence, he said, was directing the destiny of the confederates so that they will terminate the very evil they are fighting to maintain. Slavery was to be the corner-stone of their new confederacy, but, says Gov. Yates, a man who has been a soldier will never be a slave.

The first negroes were landed upon the soil of America in 1565 by the Spaniards. In 1619 or 1620 they were brought into the British colony in Virginia. Sir John Hawkins, the famous buccaneer, was interested in their importation from Africa, and it is supposed that Queen Elizabeth, with whom he was a great favorite, shared the profits with him.

The first reference in American history to negroes as soldiers is found in the records of 1652, where it appears that "negroes, Indians and Scottishmen" were permitted to train with the militia. Four years later, however, negroes and Indians were exempted from militia service. In 1680 a colonial law was passed requiring every person above the age of 16, excepting certain classes specifically mentioned, to train with the militia. Negroes are not included among those classified as exempt. In 1689 there is a record of the death of "a negro of Col. King," who was wounded while gallantly fighting in the skirmish with the Indians. In 1703 South Carolina specifically required negroes to enter the military service of the state, and freedom was offered to every slave who killed an enemy in battle. The colonial records for 1747 recite that "several negroes and other slaves" had rendered efficient service in repelling the attack of "his majesty's enemies."

There was one negro at the battle of Lexington. A negro soldier shot and killed Maj. Pitcairn of the British army as he led his forces in an assault upon the American works on Bunker hill. His name was Peter Salem.

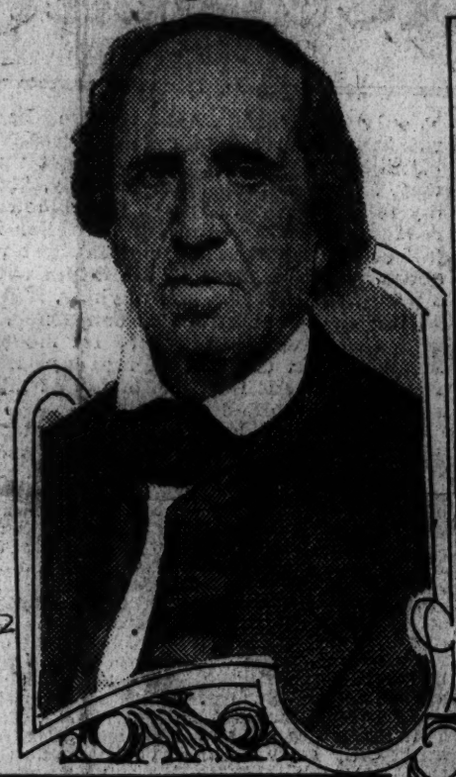
Crispus Attucks, a colored man, who was killed in the streets of Boston March 5, 1770, has been called the first martyr to the cause of American independence, and a monument has been erected to his memory which bears an inscription to that effect. In 1837 the legislature of Massachusetts appropriated money for a more pretentious monument in his honor. Nevertheless, seven days after he took command of the army Washington issued an order prohibiting the enlistment of negroes. It does not appear to have been obeyed, and must have been revoked, for shortly after he approved of the formation of a battalion of slaves in Rhode

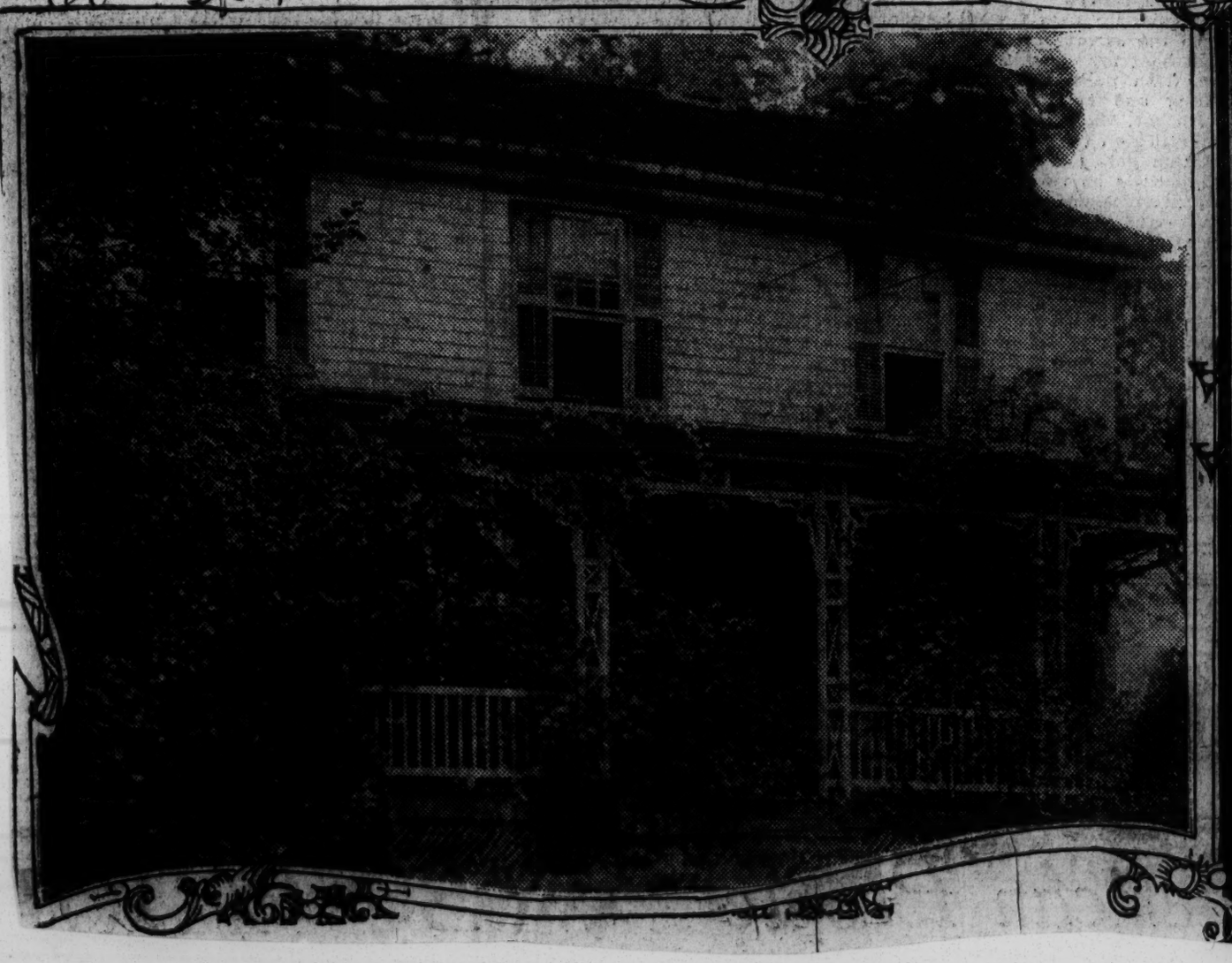
Incomplete

Historical – 1916

The portrait is that of Rev. Bishop James O. Andrew, D. D., whose home is shown as it stands today at Covington, Ga., in the bottom picture. In the upper right-hand corner is a view of Kitty's home, situated in the rear of the Andrew residence. In the lower right-hand view is shown Bishop Andrew's grave at Oxford.

Atlanta Constitution 5/21/16





Brief Lance Covington Telegram

"Black Laws" Bill Explained.

Portland, Sept. 21.—(To the Editor of The Telegram.)—In The Telegram recently there appeared an article written by Mr. McCants Stewart, "Why One but Not the Other?" In this article he asks several questions concerning the "negro and mullatto suffrage amendment," which is one of the measures to be voted on at the November election. "Why one but not the other?" "Who started this and why?" "Was the legislature flirting with the Colored Women's Republican club or the National Association for the Advancement of Colored People?" Being one of those who was instrumental in the introduction of that bill in the state legislature, I take the liberty to explain. D. C. Lewis, a member of the lower house, who had been asked by some of the members of my race to see what he could do toward having those objectionable clauses eliminated from the state constitution, introduced a so-called negro bill (which, I am told, covered the entire "black laws") in the house, where it was summarily killed. Being in touch almost daily with members in both house and senate, I asked Dr. Andrew C. Smith if he would introduce a similar bill, if we got it to him in time. He consented to do so. Arthur I. Moulton, a member of our National Association for the Advancement of Colored People willingly gave us his time and drew up another bill covering the "black laws," and we sent it to Dr. Andrew C. Smith, but it got there too late to be introduced in the house, so we wired him to give it to Senator George M. McBride. Unfortunately several pieces of paper were used in drawing up this bill, where one possibly would have been enough, and with so much handling by the time it reached Mr. McBride, the manuscript became separated. So Mr. McBride simply introduced what was given to him, not taking the time to see what was omitted. That is why all the sections do not appear in the bill. Mr. McBride introduced the bill on Lincoln's birthday, and it passed the senate without any trouble and was returned to the house, where it was also passed. The legislature was not flirting with any one. We say that all the objectionable sections, even though they are already abrogated by the 14th amendment to the United States constitution, should be eliminated from the state constitution. But because some have been omitted from the bill is no reason that the law as it is should not be repealed.

MRS. E. D. CANNADY.

GAZETTE
From
Address: LITTLE ROCK, ARK
Date DEC 31 1916

When Negroes from the East Were Sold Into Slavery

A huge mulatto called Tom was a decoy and posed as a horse dealer.

An almost unknown chapter of the history of the slave trade in America is the activities of the "Downies," a band of kidnapers who captured free negroes and sold them on the slave market at New Orleans. The "Downies" incorporated in New York. Boston and Philadelphia. In New York they confined their activities to negro men, while the kidnapers of Boston and Philadelphia paid most of their attention to the trade in negro women.

The first authentic description of the "Downies" was published recently in the New York Sun in the form of an interview with the sole survivor of the daring band. He did not reveal the identity of any of the men jointly engaged with him in the slave trade, but declared that "after the war several became very successful in business and even in achieving political distinction." His object in narrating the history of the "Downies" was to "put upon record one phase of the slave trade of which not a word has ever, so far as I know, been told before."

It is said that more than 4,000 able bodied negroes were shipped from New York to New Orleans by the "Downies" and that the profits of the organization exceeded $150,000 annually. The kidnapers maintained "depots," which externally were more sheds, on both river fronts. Inside these sheds were cells and the semblance of court rooms. Here the victims were imprisoned until opportunity offered to ship them away. Then they were "rescued" by confederates of the gang, put aboard freighters bound for New Orleans and sent to market. This fate, dreadful as it was, seemed to the negroes preferable to the gallows, which they believed awaited them if they remained in the "depots" of the "Downies."

Confined in these cells the negroes all believed they were in a real prison, accused of murders committed while they were so drunk that they could remember nothing about them. From time to time a mock execution was held to terrorize them further. The "rescuers" were all members of the organization and they approached the cells in boats, which were rowed underneath the wharves. The negroes were taken through trap doors and carried to the ships, always at night. At New Orleans they were told that it was best for them to go through the form of a sale at the slave rooms to prevent suspicion on the part of the authorities. But the sales always were genuine and the negroes were sent forward to plantations where few, if any, of them ever escaped.

Occasionally a negro was picked up in New York by the kidnapers, but the practice was not resorted to frequently, as it was too risky. Most of the negroes came from near-by towns, including Newark, Paterson and other cities in Northern New Jersey, the Hudson Valley and Connecticut. The decoys were all negroes. The victims were lured to New York under the pretense of giving them employment or showing them a good time. For the good time the negroes were taken the rounds of the water front bars and, after being stupefied with drink, were taken to the "depots." There, when they recovered their senses, they were assured that they had committed murder and would be tried in due time. In some instances they were "tried," found guilty and sentenced to be hanged.

Little or no difficulty was encountered in selling the negroes at New Orleans, as each negro was accounted for by a bill of sale, which was forged. The negroes, believing that they were barely escaping the gallows, did all in their power to aid in the deception and thus unconsciously put an end to their own freedom. The freighters on an average carried five negroes each, though occasionally more were sent under special conditions.

According to the published narrative, as many negroes were shipped out of Boston and Philadelphia in proportion to their size as from New York. Indeed, these two cities divided between them practically the whole of the business of sending negro women to the South. In Philadelphia the women were collected in houses near the Delaware river front, from the cellar of one of which an old passage or tunnel led to a place under the wharves. The women were taken out through the tunnel four at a time, put in a rowboat and sent to the ship which lay in the river at a distance from the shore.

To the decoys was given $100 apiece for the victims they brought in. One of the decoys, a huge mulatto called Tom, was good for 50 negroes a year. He worked in northern New Jersey and posed as a horse dealer. He dressed well in negro fashion, always carried a great roll of money and usually made the acquaintance of his victim by pretending to engage him to help take some horses to New York. Tom never bought any horses, but he always had a plausible excuse and offered to take his disappointed victim to New York for a good time or to find work.

On one occasion Tom delivered three men, an exhorter and two deacons, whom he had met at a negro camp meeting. He induced them to go to New York by a glowing description of the rich field for their efforts among the negroes of the city. They were all four, Tom included, charged with "tried" and "convicted" of murder and sentenced to be hanged the next morning. Tom found the confinement of his warm cell irksome and asked the jailer to hang him that afternoon. His fellow-culprits, fearing that if Tom were hanged immediately, the jailer might take a nation to hang them, too, interceded with the mulatto, but to no avail. Amidst their sobs and lamentations Tom was led out to "execution" and a few minutes afterward he was engaged in a game of cards with the "judge."

Another decoy met a far different fate, and his loss was a distinct blow to the "Downies." He affected a sort of clerical attire, quoted scripture and was wont to justify his connection with the slave trade by the statement that negroes really were better off in the South, where they had steady work, no care and good homes. He hatched a pretended plan to rescue the slaves on the Mississippi river plantations. He enlisted a number of young negroes in a scheme to allow themselves to be sold as slaves and, after their arrival in the South, to head an uprising, kill the masters and free the slaves. He induced 17 negroes to accompany him to New Orleans and the "Downies" were so enthusiastic for the plan that they agreed to pay the decoy an extra $50 per head. Arrangements were made at New Orleans that he should not be sold, but kept until the others in the same room were disposed of and then released. But through a misunderstanding of the plan the decoy was sold and sent out of New Orleans immediately. He never was heard of again.

The name "Downies" was derived from the habit of the kidnapers when talking business, of asking, "How many were going down?" or whether "anyone was working his way down?" From this the question was shortened to the single word "down" and out of this came the term "Downie."

LINCOLN'S COACHMAN LIVING IN WASHINGTON

Special to The New York Age.

WASHINGTON, D. C.—Richard Wells, a Negro who lives at 1633 O street, and who was born in Prince George's County, Maryland, in 1836, enjoys the distinction of being the only man alive who waited on President Lincoln while he headed the nation.

Wells was Lincoln's coachman. He served in the Civil War on the side of the Union, and when he returned to Washington he was given employment by Lincoln. Wells served many of the foreign legations in Washington and was known for years as "the dean of the diplomatic door tenders," having served the Mexican Legation twenty-four years in that capacity.

Historical - 1916

Old Slave Mart of New Orleans

Kansas City Star 2/19/16

YOU are a lover of the quaint, the picturesque, the old, or you would not find yourself in the old slave mart of Le Vieux Carre de New Orleans on a glowering day, when the storm clouds overhanging the East are sending out streaks of lightning.

Presently you pass through an ornate entrance to the ground floor of a huge old wrinkled building, peeling off for its final plunge into oblivion. It is the historic Hotel St. Louis, erected in 1836. Don Pedro, emperor of Brazil, and afterward his grandson, were its guests. Here banqueted statesmen, princes and famous men, and here, before the changing of the tides, were sittings of legislative bodies, says the Kansas City Star.

As you stand in the listening silence, in the dampness of mold and decay, you unconsciously visualize the life of a long-gone yesterday. Now suddenly you start, disturbed by an impression of sound down a long, dark, dusty passageway. It is only the rain seeping in; drip, drip, every spatter echoing hollowly in the emptiness. Again you drift back to your dreams, and again your nerves twang, this time at the scuttle of a rat in the broken wainscoting behind an old slave block, showing the crumbling, though quite distinguishable, name of a famous auctioneer of ante-bellum days. Beyond the block and the mart about it your searching eyes find a wide expanse of earth and cement floor bordered by rows of cells almost wholly stripped of bars.

With a swift intake of breath you reach the rusty gratings and peer into the dusky interior. You catch a whiff of chill, earthy air and the plaintive chirp of a cricket. It requires but a slight turn of your imagination to people the prison with soft-eyed patient slaves awaiting orders with the stolidity and obedience that was part of their nature. You see the old and the young, the strong and the weak, and all the various types, from a coarse Herculean African to a slender, clear-eyed octoroon. The octoroon holds your attention. She is young and strong and will sell for several thousand dollars. In a moment she stands on the block and the voice of the auctioneer leaps out like a whip lash: "Gentlemen, this is a likely wench. What am I bid for her?" There follows a rapid, sing-song recital of the girl's salable points, ending with scarcely a noticeable break in the crisp, persuasive challenge:

"What am I bid?"

Bidding for the Slaves.

A prosperous looking planter strides forward and touches her arms appraisingly, then his hand falls unabashed to her strong bare ankles. He steps back obviously pleased, calling out with assumed indifference: "One thousand dollars!" Higher the bids go, higher and higher; voices rise and fall, rise and soar and swell, until at last the hammer falls, the babble subsides and the octoroon steps down to her new master. As by no volition of your own, your mind slips back to the cells and to a buxom, kind-faced mammy, created and endowed to nurse the offspring of white mothers. She will bring but a modest price in the mart, for there are many of her kind. Here is a young quadroon, there a gray old Creole darky, somewhere else a very black and strapping half-grown negress. You sense their speaking voices, deep and melodious, a jargon of French and Spanish inlaid with many little English words. Suddenly, in the cells occupied by the men, the coarser blacks break out in a burst of wild, weird song, cut through by the tam-tam of a drum made of a gourd covered with sheepskin.

A tall and sinewy negro rises and steps out quickly to the center of the floor and dances with rolling eyes and gaping mouth to the time of the primitive drum.

Now, a bat flutters out of the shadows and brushes your face, while you stir out of cramping muscles with a muttered word of relief. Drip, drip, drip, the rain seeps in, steadily, now like a clock ticking.

You mount a flight of broad and creaking walnut stairs and pause at the first landing to view a pink and lilac tracery on the wall which once represented a painting of De Soto's first view of the Mississippi.

Led by the Chatelaine.

You glance at two holes high up in the outer will which show the light like a pair of prying eyes under shaggy brows, then you take a bracing breath and go on. But you halt abruptly at the sound of an opening door and the echo of slow and dragging feet coming nearer and nearer. In a moment a woman short and heavy of build, with the mingled air of graciousness and reserve, is before you. She is the chatelaine. You know it before she says "Entrez!" in her charming throaty French. She has on a skirt of faded crimson and blue, with a basquelike bodice of luminous green. She wears a cap of soiled D'Alencon lace, and a fine odd brooch of jet as sparkling black as her deep-set eyes. Instinctively you drop a silver piece into the bag which dangles with a bunch of keys from her ample waist, and follow her shuffling lead.

To the accompaniment of her explanatory and also rapid French, you are shown salons with cracked and sunken marble fireplaces, salons with vanished onyx floors, once pressed by the satin-clad feet of many beautiful women, mildewed mirrors made in the days of the first empire, crystal chandeliers with broken pear-shaped prisms, and walls from which priceless frescoes and friezes and medallions have been removed, bits of bronze from an old balustrade, the battered fragments of a fountain.

One Room Still a Home.

When you have looked into countless chambers and heard the history of each, you come upon a half-open door which reveals a scene of homely comfort. Here lives the chatelaine, alone, save for a white cockatoo, a canary and a tortoise shell cat. There's one old mended antique chair upholstered in gay colored chintz, a spindle-legged table rich with carving and black with age, a shelf set with a row of clean blue dishes and shining pots and pans. A kettle singing over the fire gives out the appetizing smell of a shrimp pot-pourri. On the broad window ledge is a box of kitchen bouquet; basil, cheval, coriander, and on the odd little balcony jutting out from it a sweet box garden of petunias, cypress vines and myrtle. Above it a freighted clothesline flaps in the wind and rain.

Here you say "B'soir," and insist that you can find your way without further guidance. You retrace your steps, halting now and then to be certain of your direction, and come at last to view the ruin of a fine old tapestry. On you go to the great ground floor and linger a moment for one last look at the slave mart. Then your feet find the quiet street and a cool, mist-driven wind smites your face refreshingly. You swing back easily to the present and everyday realities, but the old Hotel St. Louis is graven upon your heart. It will slip into your thoughts again and again no matter where you may be. At the theater perhaps, at the dance in the busy, noisy rounds of life rather than in the silences, you will remember, you will re-see it, re-live it. And you will hear the sound of rain seeping in—drip, drip, drip—the plaintive chirp of a cricket and the scutter of a rat in the broken wainscoting

THE HOTEL ST LOUIS

Kansas City Star 2/19/16

Doctor Woodson, in his book, "The Education of the Negro Prior to 1861," tantalizes with constant references to people and events of which the reader would like to be more fully informed. Rev. Josiah Henson, for example, is mentioned only twice, and then in a most casual way; as an exemplar of the "ante-bellum" thinking Negro he deserves a liberal allowance of space. Although he lived until 1881, "Father" Henson, as he was called, was born in the eighteenth century, probably June 15, 1787. This pure-blooded Negro, native of Maryland, was brought up in slavery and supplied a model for Mrs. Stowe's Uncle Tom. As a young man he preached to his fellow slaves, and once took his master's "people" over into Kentucky, to prevent their being attached by the planter's creditors. He had a master named St. Clare, whose young daughter probably suggested the "little" Eva of the story. Henson had paid $500 toward the price of his freedom, but was taken to New Orleans to be sold by his master's son. The white man being stricken with fever, the black man nursed him and took him back home. Finally Josiah escaped; he and his wife and children made their way cross-country through swamps and all to Cincinnati, and at last got to Canada. "Father" Henson was prominent in a colored community there. In 1842 or so he learned to read and write. He met Mrs. Stowe and told his story to her. In 1858 he published his autobiography, with an introduction by Mrs. Stowe. In 1850, 1852 and 1876 he went to England, lecturing and preaching, and, as the books of reference note with pious care, he was entertained at Windsor castle by Queen Victoria. Henson may be read with more entertainment and not a bit less profit than Woodson.

Of the colonization movement the author writes more freely and more connectedly than of other parts of the

history. The idea of segregation or colonization was of early origin and found footing both North and South. In 1779 Jefferson was a member of a committee appointed by the state legislature that reported a plan providing for the instruction of slaves in agriculture and the handicrafts to prepare them for liberation and "colonization under the supervision of the home government until they could take care of themselves." Most Southerners conditioned their theoretical concession of the Negro's right to education with the practical assertion that when educated he should be separated from his fellows. Some who had scruples against compulsory expatriation to Africa favored colonization in "some part of the United States," which meant anything west of the Alleghanies.—New York Sun.

LEADER AMONG SOUTH AFRICANS

Brilliant Career of Sir Samuel Lewis Noted

The Palatka Advocate

SERVED IN MANY CAPACITIES

Native South African Barrister Was Only Full Blooded Negro Knighted by Queen Victoria—Elected Mayor of Freetown and Was One of Two Delegates to Anti-slavery Convention.

Freetown, Sierra Leone.—The career of the late Sir Samuel Lewis should serve as a stimulus and an inspiration to ambitious youths of West Africa generally and Sierra Leone in particular. Sir Samuel was no spoiled child of fortune, but by dint of his talents, perseverance and industry he earned for himself the fame and power which he enjoyed. No other personality in his day was so vitally interesting to the people of Sierra Leone as that of Sir Samuel.

Sir Samuel Lewis, Kt., C. M. G., M. L. C., B. L. and ex-mayor of Freetown, was born at Freetown in the colony of Sierra Leone on Nov. 13, 1843, of purely African parentage. His parents, who were of the Egba tribe, were slaves rescued from a slave ship and brought to Sierra Leone during the time that slave dealers knew no limit in the prosecution of their nefarious traffic.

At the close of their school life they became members of the Wesleyan church. Mr. William Lewis, the father, by means of his prosperity in business, was able to secure a sound education for his children, of whom Samuel was the second.

His father, who was ever ready to avail himself of whatever had the tendency of contributing to the educational advancement of his sons, found himself flooded with suggestions concerning his son's training in England; and later on a high public legal officer at Sierra Leone, who had taken great interest in young Mr. Lewis, sent for him and, after having satisfied himself as to his general aptitude and attainments, undertook to arrange for his legal education.

The year 1878 witnessed Mr. Lewis' first appointment to a seat in the legislative assembly of the colony of Sierra Leone, and in February, 1882, upon the recommendation of the then governor he was reappointed a member of that body, where he continuously labored until his death, a period representing over twenty-five years. He took active part in the framing of an ordinance for granting a corporation to the city of Freetown, and by his persistence and untiring zeal to elevate his country and countrymen.

Freetown was made a corporation city in 1895, and as a mark of high appreciation of his services he was elected the first mayor of the city of Freetown, and at the two succeeded elections he retained his seat as mayor. During his term of office both in the legislative and the municipal councils he maintained the high estimation of the public, which had already been assured, and proved himself an able debater on all questions.

In August, 1867, he visited Paris as one of two delegates to represent Sierra Leone in the anti-slavery conference. He took prominent part in the discussions of the government board of education for the colony for several years and was a member of the Young Men's Literary association, which was established by the Rev. R. W. Hartshorn, M. A., a former colonial chaplain.

He was also president of the local committee at Sierra Leone and one of the nine founders (as representative of the colored race) of the incorporation of the African institute, Colwyn bay. He held diverse other positions during his lifetime, but it is impossible in this short article to review his whole career.

On Aug. 24, 1895, he was appointed a justice of the peace, and some time about March, 1896, the order of knighthood was conferred on him at the pleasure of her majesty the late Queen Victoria. Sir Samuel was diligent in all his doings and therefore stood before potentates and not before mean men. It may be mentioned that he was the first and only full blooded African on whom the order of knighthood has been conferred.

Masonry Among Wild Men.

Kansas City Times 8-22-16

While a young man and soon after moving from his native home in Kentucky to his plantation in Mississippi, Jeff Davis bought a cargo of negroes just brought over from Africa by a native slave trader, who ran the blockade and landed them at New Orleans. While they were working in the bottom fields one day Mr. Davis observed his new negroes making Masonic signs to the overseer. That individual, not being a Mason, thought the negroes were only carrying on a system of signals of preparation to revolt and was about to have them whipped. Mr. Davis stopped this proceeding. He tested the negroes thoroughly and to his amazement discovered that they were Third Degree Masons, though brought from the very heart of Africa. Being a Mason himself, you can giving them their freedom and choice of either returning to Africa or reprovide for them in some other way. Most of them were shipped to Africa at Davis' expense, though some of them remained with him to the end.

MONUMENT TO MARK JENNIE DEANE'S GRAVE

(Special to The New York Age.)

LURAY, Va.—An interesting feature of the session of the Northern Virginia Colored Baptist Convention recently held here was the effecting of an organization to handle plans for the erection of a monument to mark the grave of the late Jennie Dean, who was a colored missionary worker in northern Virginia, and founder of the Manassas Industrial School.

New York Age 8/10/16

The plans have been formulated for some time, but were held in abeyance until a proper organization could be formed to carry them out.

Jennie Dean, who died May 3, 1913, and who is buried in the cemetery attached to Calvary Chapel, in Prince William County, Virginia, is held in affectionate remembrance not only by many colored people, but by many white persons whose respect she attained as the result of her unselfish missionary work. She was the founder of five Baptist churches in northern Virginia, and of the Manassas Industrial School, as well as of the Union Baptist Sunday School Convention of Northern Virginia and the Northern Virginia Baptist Association. The building of Calvary Chapel was her first work, and she was buried there, about a quarter of a mile from her late home near Sudley Springs. Her grave is still unmarked, for the reason that no organization has ever been formed to receive money which has been collected in northern Virginia to purchase a monument.

Newspaper Cutting Bureau

From 814 E. Capitol St. COLUMBIA, S. C.

Address

Date APR 16

GRADUATE OF AUBURN IS MAKING RESEARCH IN ALABAMA HISTORY

Farmers' Movement in State Is Appealing Strongly to Him

H. C. Nixon, of Merrillton, Calhoun county is in the city engaged in doing some research work in the collections of the department of archives and history. Mr. Nixon is a graduate student of the University of Chicago, and will resume his work in that institution in January. He took his B. S. degree at the Alabama Polytechnic Institute, 1909. While taking a post-graduate course the next year at Auburn, he was assistant in history to Dr. George Petrie.

After several years spent in teaching, Mr. Nixon entered the University of Chicago, where he graduated with the degree of bachelor of arts in 1914. His work at present will lead to the degree of doctor of philosophy.

Studying Farm Conditions.

While in Montgomery Mr. Nixon is making the preliminary collection of materials for his thesis on "The Farmers' Movement in Alabama." This involves a study of agricultural conditions as affected by farmers' organizations, or the organized movement for the development of agricultural interests in the State.

It will present a history of the old grange, wheel and farmers' alliance movements, all of which in recent years have played an important part not only in the economic history of the state but in its political history as well. It probably will conclude with a history of the present Farmers' Union, representing the organized farm forces of the State.

Just prior to coming to Montgomery Mr. Nixon delivered a course of lectures on slavery before the historical seminary, or the students taking courses in history under Dr. George Petrie at Auburn. These lectures were based upon a first-hand study of conditions in Alabama during the period of the slavery regime. By industrious effort he had assembled more than two hundred letters and interviews containing the experiences of citizens of the State, white and black, men and women, who had lived during the period of slavery, and whose recollections of the conditions were vivid and fresh.

Is Collecting Material.

During his residence in Auburn as a student, he collected materials and published in pamphlet form, a study in the literary work of Alexander B. Meek Alabama's leading essayist poet, historian and journalist.

Mr. Nixon would be glad to hear from any student or others in the State interested in the subject of the farmers' movement. He wishes his study to be complete and exhaustive. His address during his stay in Montgomery is at the Gay-Teague hotel after which he will be at Merrillton, Ala., until January 1. From that date forward for nine months at least he can be reached at North Hall, University of Chicago, Chicago, Ill.

Educators to Compile History of Georgia Of Nineteenth Century

Constitution

Athens, Ga., September 21.—(Special.) Several leading educators of the state, connected with the University of Georgia, together with others, are endeavoring to enlist the attention of Georgia in a proposed organization of a new historical society in this state, under the auspices of the Georgia Historical society, which has been in existence for many years. The aim of the new society will be to assist in popularizing the study of state history, the collection and preservation of materials bearing on the history of Georgia in the nineteenth century. This phase of Georgia history, it is said, has been neglected, and Georgia is not abreast of Mississippi, North Carolina, Alabama and Virginia in this respect.

Invitations have been sent to a number of educators, editors, authors and others interested in the movement, and many have united with the society. The invitation has been extended to all Georgians who wish to aid in preserving the history of their state. The invitations bear the signatures of L. L. Knight, state compiler of records; D. C. Barrow, chancellor of the University of Georgia; Miss Mildred Rutherford historian general, U. D. C.; Mrs. H. H. McCall, state regent D. A. R.; Mrs. H. M. Franklin, president Georgia U. D. C.; Judge Samuel B. Adams, of Savannah; Dr. J. H. T. McPherson, professor of history, University of Georgia, and Professor R. P. Brooks, secretary of the organization, author of the History of Georgia, and teacher of Georgia history in the university at Athens.

The Morning Oregonian 10-20

WHY NOT DOME?

Quite a natural inquiry from Mr. McCants Stewart, one of the leaders of the colored race in Portland, is printed elsewhere in The Oregonian today. It concerns the failure of the Legislature, when it submitted an amendment to repeal an inoperative section of the constitution prohibiting the franchise to negroes, to include in the repeal another inoperative section denying the right of negroes to settle in Oregon or own property in this state.

Both sections are part of the original constitution which was adopted prior to enactment of the fourteenth and fifteenth amendments to the Federal Constitution. The latter insure equal rights to all citizens regardless of race or color and override the Oregon sections.

Both are relics of another age. Neither has the slightest force or effect. Both should be eliminated from the constitution.

Probably failure to include both sections in the repealing amendment was pure oversight. In any event, omission of one should not prevent adoption of the repeal as it is submitted.

Historical — 1916

Brought About Division of Methodist Church in 1844 How Mulatto Kitty, Slave Girl Who Refused Freedom,

Bishop Andrew, Slave Holder Against His Will, Upheld by Southern Conferences, Which Then Separated From General Conference.

Constitution
5/21/16

(Editor's Note: The following article which Professor Wightman F. Melton, of Emory university, has written for The Constitution, telling of events leading up to the division of the Methodist church in 1844, is of special interest at this time. A unification committee of the general conference of the Methodist Episcopal church, Saratoga Springs, N. Y., has recommended the amalgamation of the Methodist churches (north and south) and the Methodist Protestant church. The 880 delegates were virtually unanimous in adopting the report and the vote was followed by a tremendous demonstration of enthusiasm.

The general conferences of these several branches of the Methodist church have for a number of years been considering the question of reunion. The general conference of the southern church, which meets in Atlanta two years hence (May, 1918), will doubtless further the plan to which it has never been unfriendly, and the union of the more than twelve million Methodists in America will probably be consummated at the next meeting of the general conference of the northern church in 1920.)

BY WIGHTMAN F. MELTON.
(Chair of English and Journalism, Emory University.)

Of the seven million Methodists in the United States, few have seen, or will see, the humble cottage of Kitty the mulatto girl, who figured so prominently in the division of the Methodist church, in 1844.

In the quiet college town of Oxford, Ga., forty-one miles east of Atlanta, there still stands—in a fair state of preservation—Kitty's two-roomed cottage, built specially for her, the basement kitchen in which she cooked, and the house of her master and mistress.

Three score and twelve years ago, in the city of New York, at a general conference of the Methodist church, a resolution was offered "That the Rev. James O. Andrew be, and he is hereby affectionately requested to resign his office as one of the bishops of the Methodist Episcopal church." After a lengthy and spirited debate on the resolution, a substitute, known as "The Finley Substitute," was offered, "That it is the sense of this general conference that he desist from the exercise of this office so long as this impediment (slavery) remains."

BISHOP IS UPHELD BY SOUTHERN CONFERENCE.

This substitute was ably debated for a solid week, and was adopted Saturday, June 1, 1844, by a vote of 11$ yeas to 68 nays. Of the yeas, all were from northern, eastern and western conferences except J. Clark, of Texas. Of the nays all were from southern conferences except twelve, which were scattered through the north, east and west. Of the Baltimore conference—on the border line—there were four yeas and five nays.

People of today can scarcely realize the tensity of the situation that prevailed, north and south, in 1844, among the people called Methodists. Many of them, ministers and laymen, had come to regard slavery as a moral evil of which they were powerless to rid themselves, for the reason that the vast majority of slave-holders, quoting St. Paul's advice to masters—even though it pertained to primitive times and other conditions—looked upon slavery as having the sanction of providence. Their state laws, furthermore, prohibited the manumission of slaves.

On the other hand, there were many Methodists, ministers and laymen, in the north, east and west, who were anti-slavery, but who did not favor immediate abolition as being the best plan for all concerned. (Eight years earlier—1836—the general conference had condemned abolition by positive resolutions). Scores of these men, however, were compelled to convey to their conferences abolition resolutions from individuals, congregations and communities.

REV. HARDING DISMISSED BECAUSE OF SLAVES.

Not many people are living today who have any conception of the agony and the duration of the struggle that was caused by slavery, even before that awful civil war. For more than a quarter of a century pro-slavery, anti-slavery and abolition were themes for oration, debate and other consideration in civil and ecclesiastical bodies—north, south, east and west.

In February, 1844, Rev. H. A. Harding, of the Baltimore conference, married a Miss Swan, who owned slaves. It being contrary to a rule of that conference for a member to own slaves, Mr. Harding was dismissed. A few weeks later he appealed his case to the general conference then in session in New York city. He was ably defended by Rev. W. A. Smith, of the Virginia conference, and the case was as ably prosecuted by a member of the Baltimore conference, Rev. J. A. Collins (uncle of Collins Denny, elected bishop in the Southern Methodist church in 1910).

The principal ground of the defense of Mr. Harding was that his wife owned the slaves before her marriage and that, according to the laws of Maryland, they were still hers.

After days and days of argument citings of state laws, proposition and counter-proposition, the decision of the Baltimore conference was sustained by a vote of 117 to 56.

The case of Harding opened the way for the memorable struggle that was to follow when the case of Bishop James Osgood Andrew, of Georgia came up for consideration.

KITTY BEQUEATHED TO BISHOP ANDREW.

The committee on Episcopacy was instructed, by a resolution of the conference, to inquire whether any of the bishops were connected with slavery. This committee had ascertained previous to the reference of the resolution, that Bishop Andrew had become connected with slavery. After an interview with the committee Bishop Andrew presented the following written statement:

"To the Committee on Episcopacy—Dear Brethren: In reply to your inquiry, I submit the following statement of all the facts bearing on my connection with slavery. Several years since an old lady, of Augusta, Ga., bequeathed to me a mulatto girl (Kitty) in trust that I should take care of her until she should be nineteen years of age; that with her consent I should then send her to Liberia; and that, in case of her refusal, I should keep her, and make her as free as the laws of the state of Georgia would permit. When the time arrived, she refused to go to Liberia, and of her own choice remains legally my slave, although I derive no pecuniary profit from her. She continues to live in her own house on my lot; and has been and is at present at perfect liberty to go to a free state at her pleasure; but the laws of the state will not permit her emancipation nor admit such deed of emancipation to record, and she refuses to leave the state. In her case, therefore, I have been made a slaveholder legally, but not with my own consent. . . ."

The remainder of Bishop Andrew's statement refers to a negro boy slave, Jacob, who had belonged to the first Mrs. Andrew; and to some slaves who were the property of his second wife, whom he had married only five months before that time.

EVIDENT THAT KITTY WAS CAUSE OF TROUBLE.

It is evident, however, that the girl, Kitty; and not the other slaves caused the majority of the members of the general conference to strike, not at Bishop Andrew, whom they loved and respected, but at the institution of slave-holding. This supposition seems plausible for the reason that he had owned Kitty long enough for the news to spread over the entire church. Furthermore, in a letter of May 16, 1844, from Bishop Andrew to his wife, he says, "Now, don't say 'That's what you get by marrying me'—no, my love, I was a slave-holder before I married you, and you know it is just as wicked to own one as fifty, so you are no way implicated in the matter, and if you are, there is no wrong in it in the sight of God or sensible men."

Some account of Kitty's life and the attempt to set her free may be found in George C. Smith's "Life and Letters of James Osgood Andrew." He says: "Kitty was a model girl. Brought up by a mistress who loved her, watched over by a master who felt the tenderest solicitude for her welfare, she grew up a pure, good young woman. She married a colored man named Nathan, and Bishop Andrew had a neat little house built for her on his own lot, and she lived here merely in name a slave. Before her mistress' death, in 1842, she reached her maturity, and the question of what she would choose was submitted to her. Judge Longstreet and George W. Lane were selected to lay the matter before her. (Judge Longstreet was president of Emory college, Oxford, Ga., and was a delegate to the general conference, 1844. Mr. Lane was a professor in the college). The document, in Judge Longstreet's hand, says:

FREEDOM OFFERED TO MULATTO GIRL.

This day, Kitty, a woman of color, left in charge of Rev. James O. Andrew, by the will of Mrs. Power, came before us, when, in the absence of every one but herself and the undersigned, the following conversation occurred:

A. B. Longstreet—"Kitty, your mistress directed that you should remain with Bishop Andrew until you reached the age of nineteen, when it was to be left to your choice to go to Liberia or remain with the bishop. The time has now come when you are to make your choice, and you will do well to think seriously of the matter. If you go to Liberia you will be perfectly free, as free as I am now. You will be under laws, to be sure, just as I am, to prevent you from doing anything very bad, but you will have no master, no mistress; you will be in all respects just like white women in this country; you will have to work for a living, as all must, but what you make will be your own. The climate is not as healthy as this, particularly to persons going there for the first time, but after you get used to it you will probably live as long as you will here. If you conclude to go the bishop will send you at his expense. It is a long voyage by water. If you stay with the bishop the will directs that he is to grant you all the privileges of a free woman that the law will allow, but you will have to depend upon his character for that, and you will still be a slave. Now,

choice for all time to come. If you have had any stories told you about that country that have alarmed you, disregard them. I have told you the truth so far as I know it. Now, make your choice."

KITTY REFUSES FREEDOM OFFERED.

Kitty—"I don't want to go to that country. I know nobody there. It is a long ways and I might die before I get there."

A. B. Longstreet—"This, then, is your choice?"

Kitty—"Yes, sir."

A. B. Longstreet—"Then I may write it down as your final choice that you remain with Bishop Andrew?"

Kitty—"Yes, sir, I don't want to go there."

We certify that the above is as nearly a literal report of our interview with Kitty as we can make. Not a word was said that could influence her decision that is not here recorded.

A. B. LONGSTREET,
GEO. W. LANE.

December 4, 1841.

"Kitty's decision was final," continues Dr. Smith, "and she remained as before, the faithful friend and dutiful servant, until her marriage (to Nathan), when she went to housekeeping near by, and her house was the resort of the children, and 'Mammy Kitty' was the one to whom, in hours of childish grief and perplexity, all troubles were carried.

"During Mrs. Andrew's illness, which was some time previous to Kitty's marriage, she was tireless in her attentions. Watching by her bedside through the night, and reading the Scriptures and singing the songs of Zion to her dear Miss Amelia was her delight. Toward the close of the long illness, when the nurses were being exhausted, Kitty still clung to her post, and could with difficulty be prevailed on to retire for rest."

KITTY MUCH LOVED BY BISHOP'S WIFE.

In speaking of the death of Mrs. Andrew, Dr. Smith says:

"Calling to Kitty, who had nursed her with the affection of a daughter, she said, 'Kitty, you have been very kind to me, and I love you as if you were my own child. Be pious, serve God, and promise me that you will meet me in heaven.' The pledge was given, and now she said, 'Come, kiss me,' and the negro slave placed her ardent kiss upon the lips of her dying mistress."

Continuing the account of Kitty's life, Dr. Smith says: "She was universally respected in the community of Oxford, and loved by the members of the bishop's family as a true and faithful friend. In her last hours, when she felt she must die, she sent for Bishop Andrew and thanked him for his kind care and for the religious training of her earlier years. She said, 'I will soon see Miss Amelia in the better land,' and after commending her little girl to the bishop's daughter, she passed with triumphant shouts from this scene of toil and conflict to the world of brightness and glory above."

In 1877, Dr. Smith, himself a Georgian, was in Washington, and in company with Judge McCallister, visited the department of state. The judge conversed for a moment with an intelligent, well-dressed colored man, who was a messenger.

"Mr. Smith," called the judge, "here is a Georgian."

Dr. Smith extended his hand cordially to the negro, inquiring, "You a Georgian?"

"Yes, sir."

"Where from?"

"Oxford, sir."

KITTY'S SON SPEAKS LOVINGLY OF BISHOP.

"Why, Oxford is my old home. Who was your master?"

"Bishop Andrew."

"Is it possible? You were one of his second wife's slaves?"

"Oh, no, sir; I am Kitty's son."

Dr. Smith further records that Kitty's son spoke very lovingly of the bishop and his care of him.

Thursday night, May 23, 1844, at 9 o'clock, Mrs. Corra Harris' grandfather-in-law, "Uncle Billy" Parks, a Georgia delegate to the general conference, writing to his friend, Henry Pitchford, of Marietta, Ga., says, "We have fought all day (on the case of Bishop Andrew). I bid you good night. I intend to go to sleep if I can."

Well, "Uncle Billy," and all the others, from north and south, east and west, who labored and fought, fasted and prayed, wept and argued, agreed and disagreed, have long ago gone to sleep. Even old Peter Cartwright, who declared in his strong speech against a division of the church that, if he were to drop out the Methodist church wouldn't miss him any more than an ox would miss a fly from his horn—even he, the inimitable Peter Cartwright, has gone to sleep.

Bishop Andrew's supporters from the slave-holding states, would not allow him to resign. Bisnop Joshua Soule, of Maine, senior bishop of the undivided church, came south, where his sympathies lay, and with the aid of Bishop Andrew established, or rather continued, the work of American Methodism in the southern states.

BRANCHES PLANNING ORGANIC UNION.

Almost a half century—since the first Sunday in March, 1871—Bishop Andrew has been sleeping, among the sumach bushes in the village cemetery of Oxford, Ga., his memory revered by a half continent and respected by the whole of it.

Kitty's dust reposes in some unmarked grave not far from the simple, moss-covered tomb of her former master. Her life was humble and obscure, but doubtless she was largely instrumental, in the hands of an All-Wise Providence, in bringing freedom to the people of her race.

The old hurts and heartaches occasioned by the breach in the Methodist church are largely forgotten. These two branches of American Methodism, with a combined strength of more than five and a quarter millions, are now unanimous in rejoicing that slavery in America is a thing of the past; and they are working with every increasing harmony—now seemingly approaching organic union—to the end that humanity may be liberated from the bondage of ignorance, superstition and other and grosser forms of iniquity.

JOHN BROWN'S HOME PURCHASED

Chicago Defender 7-1-16

Meadville, Pa., June 30.—The National Historical Society has purchased five acres of land twelve miles east of here, which was formerly owned by John Brown of civil war fame and upon which he built a tannery. The society will inclose the land and erect a suitable marker to his memory.

PIERRE TOUSSAINT A HERO.

While Yet a Slave He Supported His Owner Who Had Fled to the United States—Was Prosperous in Business and Most Generous to the Poor—Praised Highly By Priest At Funeral As Devoted Christian and Catholic. The Guardian 2/25/16

'God's Image Carved in Ebony.'

In the recently published eighth volume of the Historical Records and Studies of the United States Catholic Historical Society a chapter is devoted to an outline of 'Mission Work among Colored Catholics.' And incidentally the story is told of a noble negro, the perusal of whose life and work would be the source of elevation and good to any man of any race or creed. The story is that of Pierre Toussaint, who came as a slave from Santo Domingo with his master and the master's wife, fleeing from the revolution of August 1791. The master died on a return trip to the island, and the widow 'found herself in her new home without any resources.'

'Toussaint,' we learn, 'immediately devoted himself to her maintenance. He was an expert ladies' hair dresser and soon became the fashionable artist of the town, earning a considerable amount, which he expended on his mistress, who, on her death bed' in 1810, emancipated him.' But he also found time even then 'to do a great deal of charitable work, helping the poor with his savings and ministering to the sick. During the yellow fever epidemic his work was heroic.

When he became free his prosperity increased and his thrift accumulated a modest competence, the income of which went to the poor, for churches, to orphan asylums, or whatever fostered the progress of religion. He lived to the age of eighty-seven, dying on June 30, 1853. It is stated that for sixty years he never failed to hear Mass every morning.'

Had Notable Funeral

Nor were the great services which he performed unappreciated. At his death there were many to testify to his good works. A lady, a non-Catholic, who had attended his funeral in New York thus describes it in a letter to a friend:

'I went on Saturday to attend Toussaint's funeral. High Mass, incense, candles, rich robes, sad and solemn music were there. The church gave all it could to prince or noble. The priest, his friend Mr. Quin, made a most interesting address. He did not allude to his color and scarcely to his station, it seemed as if his virtues as a man and a Christian had observed all other thoughts. A stranger would not have suspected that a black man of his humble calling lay in the midst of us. He said no relative was left to mourn for him, yet many present would feel that had lost one who always had wise counsel for the rich words of encouragement for the poor and all would be grateful for having known him.

'The aid he had given to the late Bishop Fenwick of Boston, to Father Power of our city, to all the Catholic institutions, was dwelt upon at large. How much I have learnt of his charitable deeds which I have never known before! Mr. Quin said: 'There were left few among the clergy superior to him in devotion and zeal for the church and for the glory of God; among laymen none!' (Historical Records and Studies, New York, 1915, p. 127.)

A remarkable and beautiful story indeed, this life of ex-slave Toussaint. 'God's image carved in ebony,' has he been called by another lady who wrote an account of his career. (Mrs. H. F. Leo, 'Memoir of Pierre Toussaint Born a Slave in St. Domingo.' Boston, Crosby and Nichols, 1854. His life is worthy of remembrance in the annals of the negro race.

C. B. of T. V.

HISTORICAL FACTS ABOUT TRENTON, N. J.

Trenton, permanently settled about 1679, occupies the site of an ancient Indian village and adjacent hunting grounds. Finding its beginning in the settlement of a ministering Mahlon Stacy, an English member of the Society of Friends, Trenton grew slowly during the Colonial period. It was the post town of the central road of three highways uniting New England and New York with Philadelphia and the South. Thus Trenton, also at the head of tide water and shipping point from the upper Delaware Valley, early became a country capital, and in the middle of the eighteenth century was granted a short-lived royal charter as a borough.

In 1719, our city was called Trent's town, which soon became Trenton.

A "Royal Charter of Incorporation" was granted in 1745 by virtue of "Humble petition" of King George the second's "loving subjects, the principal inhabitants of the township of Trenton."

In this year there were nearly one hundred houses in the place. Dr. Thomas Cadwalader was appointed by the charter to act as Chief Burgess. After two years the inhabitants of Trenton surrendered their charter to the King, then for forty years the town was without incorporation.

The First Presbyterian Church was built in 1727.

The Society of Friends erected their first meeting house in 1739, on the corner of Hanover and Montgomery streets.

St. Michael's Episcopal Church was organized in 1755.

The First M. E. Church was erected in 1773.

The First Baptist Church was dedicated in 1803.

The Roman Catholic Church was built in 1814.

The first post office was established in 1745.

Trenton was made the capital of New Jersey in 1790.

One of the decisive battles of the world was the surprise attack and capture of Col. Rahl and one thousand Hessians, at Trenton, by General George Washington, December 26, 1776, between 8 and 9 in the morning.

COLORED CHURCHES.

Mt. Zion A. M. E. Church is the oldest colored church, not only in this city, but one of the oldest in this section. The colored people living here as early as 1812, came together and formed a Colored People's Church.

Richard Allen came here about 1816 and found these people already organized with a church, and took this organization into the African M. E. Church. The organization is thus now over one hundred years old, though only in its 99th year as an A. M. E. Church. The site on which this church is built was purchased in 1834. The church will celebrate its centennial as a local church at the same date as the A. M. E. denomination. Two edifices have stood upon this spot. The present one was erected in 1874.

There are four colored churches in Trenton—the A. M. E. Zion, St. Paul the Shiloh Baptist, the Union Baptist and the St. Mark's Congregational Methodist.

The population of Trenton is about 80,000, three thousand of whom are colored, who control about $118,725 worth of real estate.

SCHOOLS.

We have a colored public school with an enrollment of three hundred, comprising kindergarten, primary and grammar departments, with nine teachers. This school has been in existence for over thirty years. During nearly the whole of this time it has had but one principal, Prof. Spencer P. Irvin, now retired, who during his administration brought the school up to its present efficiency. Mr. Irvin has been ably succeeded by Prof. T. Edward Kinney, a Trentonian, former pupil and graduate of the Trenton High School and Normal School, who, with his able corps of teachers, is doing splendid work. The educational facilities of Trenton are especially good. Besides our colored school we have the High School and the Normal. Numbers of colored students from different parts of the state come to attend the Normal School, and thus during a greater part of the year add materially to our city. Many of them worship at Mt. Zion Church.

OFFICERS AND AUXILIARIES OF MT. ZION A. M. E. CHURCH, TRENTON, N. J.

Historical — 1916

From REPUBLICAN

Address: Springfield, Mass.

JUN 18 1916

SLAVERY IN CONNECTICUT

Winchester Historian Tells of Old Days in the Colony and Describes Change of Heart

From Our Special Correspondent

WINSTED, Ct., Saturday, June 17

E. B. Bronson, the Winchester historian and president of the Winchester historical society, has compiled an interesting article on "Connecticut as a slave state," which has been given before the woman's club and students of the Gilbert school.

The caste system was in full being in church, business and social life, he says. There was no more question about his right of keeping slaves than of his owning sheep. The minister—the leader and aristocrat of the day—invariably owned his slave or slaves. Even the heavenly-minded John Davenport and Edward Hopkins were not adverse to the custom, and Rev Ezra Stiles, one time president of Yale college and later a vigorous advocate of emancipation, sent a barrel of rum to Africa to be traded for a "Blackamoor," because, he said, "It is a great privilege for the poor Negroes to be taken from the ignorant and wicked people of Guiana and be placed in a Christian land, where they can become good Christians and go to heaven when they die." Religious freedom was an inherent right of the mind, but slaveholding was a matter of the pocketbook, and an entirely different proposition in the Puritan eyes. The fact of the matter is, he kept them because it paid.

The high-water mark of slavery in Connecticut was reached in 1774, and thereafter steadily declined. To speak in the Billy Sunday vernacular, "Connecticut had hit the sawdust path." The number of slaves rapidly decreased from 6562 in 1774 to only 2759 in 1790, and 10 years later, in 1800, there were only 951 slaves in the state. Still the good work went on and in 1810 only 310 were left. In 1820 but 97, and in 1830, 200 years from the commencement of the evil system, there were only 25 slaves owned within Connecticut's borders. In 1840 there were 17. In 1848 Connecticut experienced a full change of heart and enacted a law forever doing away with this blot upon her fair escutcheon, and emancipated all slaves remaining in Connecticut. At this time there were but six slaves remaining in bondage within the state.

Throughout the whole history of this slavery thraldom in Connecticut, some curious laws were passed, showing that the Puritan was not fully satisfied with the situation. In 1702, there was enacted a law which arose from the practice of turning loose a slave who had broken down, and was of little use and abandoning him, thus forcing him to care for himself. This law obliged the last owner of the slave and his heirs, and administrators, to pay for the care of these wrecks of humanity. In 1711 it was further enacted, that in case the former owner refused to give the care required, the selectmen of the town where the owner resided, should care for the needy slave, and collect with costs from his owner. In 1774 it was enacted that "no Indian, Negro, or mulatto slave, shall at any time hereafter be brought or imported into this state, by sea or by land, from any place or places whatsoever, to be disposed of, left or sold, within this state."

In 1784, a law was passed which provided that no Negro or mulatto child born after March 1, 1784, should be held in servitude beyond the age of 25 years. In 1797, a further enactment released all colored children from slavery, when they "had attained the age of 21 years." Connecticut gradually was "coming to her own" again. Even the ministry received a change of heart, for in 1788, the general association of ministers of Connecticut declared the slave trade to be unjust, and that every justifiable measure ought to be taken to suppress it. In 1789, Connecticut shippers were prohibited from engaging in the slave trade anywhere.

One of the interesting points to note in this gradual metamorphosis is that as the number of slaves gradually diminished, the number of free Negroes correspondingly increased, showing that but comparatively few left the state. The caste system was in full force everywhere. It was very evident in the church. For years the system of "dignifying the pews," as it was termed, was practiced. That is, assigning seats to the different members of the parish by a committee appointed for that purpose. For a man must go to church whether he wished to or not, and pay his share of supporting the minister, by a tax laid upon him and collected by the town. Social standing secured the first choice of seats, wealth the second, and piety the last. In this assignment one or more pews were "set off" away up in the top of the gallery for the slaves of the social leaders and ministers. At the First Congregational church, Winsted, there were two pews thus 'set off" in the gallery, and they were so high up that they were called "Nigger heaven."

In 1837, a number of enthusiasts were invited to meet in Wolcottville (now Torrington) to organize a county abolition society. Upon looking for a place of meeting, they found that every church, public and private hall, was closed against them, and also heard public threats of violence if they persisted in attempting to hold a meeting, from the proslavery element of the town. A barn was offered them as a meeting place and promptly accepted. The barn was filled, floor, scaffold, haymow and stables, by these disciples of abolition. It was a very cold day in January, and much suffering resulted in spite of their warm zeal. Roger S. Mills of New Hartford was appointed chairman, and Rev R. M. Chipman of Harwinton secretary, and Daniel Coe of Winsted offered prayer. The following officers were appointed: President, Roger S. Mills; vice-presidents, Erastus Lyman of Goshen, Gen Daniel Brinsmade of Washington, Gen Uriel Tuttle of Torringford and Jonathan Coe of Winsted; secretary, Rev R. M. Chipman of Harwinton, and treasurer, Dr E. D. Hudson of Torringford. While being addressed by an agent of the American society, and suffering from extreme cold, they were attacked by a mob of proslaveryites who had paraded the streets of Wolcottville and had elevated their courage with New England rum. They gathered around the barn which was near the Congregational church, yelling, blowing horns, thumping on tin pans and kettles, and ringing furiously the church bell, and finally, by brute force, broke up the meeting which took a hasty adjournment.

When the people were leaving Wolcottville the entire village seemed to be a bedlam. Dea Ebenezer Rood was set upon while in his sleigh, and some of the mob endeavored to overturn him and cause his horses to run away. But the blood of his Puritan ancestors became rampant, and in defiance he shouted: "Rattle your pans; hoot and toot; ring your bells, ye pesky fools, if it does ye any good," and plying his whip to his now frantic horses he escaped the mob.

Torringford street arose in its anger and might, at this insult, opened her church doors, and the abolition convention held session there for two days. Although there was great opposition on the street at this new move, there was no other demonstration.

Inspired by Dea Rood's defiance, the abolition spirit blaze high, and monthly meetings were held in barns, sheds, and groves, throughout the county. These enthusiasts were called all sorts of opprobrious names such as, "Nigger friends, and disturbers of Israel," and some were excommunicated from the churches. These were indeed stirring days; Connecticut had received a change of heart, and in her ecstasy had forgotten her own sins.

Even our own village did not escape unscathed. A pastor of the First Congregational church who had strong antislavery principles, dared to preach an abolition sermon one Sunday from his pulpit, and the next morning the village was flooded with a "Broadside" demanding the people to rise, and teach this disturber a lesson, and not allow such sins to be perpetrated in their midst. A copy of this sheet was even nailed upon his own doorway, and is now deposited in our historical society, and is worthy of your perusal.

Even the historic cannon now reposing in our historical rooms was used to break up "pestilent abolition meetings" in our own midst. Thus I have endeavored to give you some idea of an interesting phase in the history of our Commonwealth, that may not be familiar to all, and which I would term as a Connecticut mistake.

NEGROES WHO ATTENDED WEST POINT ACADEMY

WASHINGTON, D. C.—In response to an inquiry forwarded by J. Henry Lewis, 458 American Bank Building, the Adjutant General of the United States Army has given the following information concerning the Negroes who have been nominated to the West Point Military Academy by Congressmen at various times, with data as to when they entered and when they left the Military Academy, and the manner thereof.

The information given shows that three men, Henry O. Flipper, of Georgia; John H. Alexander, of Ohio, and Charles Young, of Ohio, were the only ones to graduate, though twelve were admitted in the years from 1870 to 1886. Young is the only Negro West Point graduate now in the army, he having attained the rank of major, commanding the second battalion of the 10th cavalry, now on duty trying to capture Villa in Mexico. The letter from the adjutant general to Mr. Lewis is as follows:

The following sets forth the names of all Negroes who have been admitted to the United States Military Academy at West Point, together with additional data showing the year in which each man was admitted and the manner and year each left the Academy:

No. 1. James W. Smith, South Carolina, admitted, 1870; discharged 1874.

No. 2. Henry A. Napier, Tennessee, admitted, 1871; discharged 1872.

No. 3. Thomas Van R. Gibbs, Florida, admitted, 1872; discharged 1873.

No. 4. HENRY O. FLIPPER, Georgia, admitted, 1873; graduated 1877.

No. 5. John W. Williams, Virginia, admitted, 1874; discharged 1875.

No. 6. Johnson C. Whittaker, South Carolina, admitted, 1876; discharged 1882.

No. 7. Charles A. Minnie, New York, admitted, 1877; discharged 1878.

No. 8. JOHN H. ALEXANDER, Ohio, admitted, 1883; graduated 1887.

No. 9. CHARLES YOUNG, Ohio, admitted, 1884; graduated 1889.

No. 10. William T. Andrews, South Carolina, admitted 1885; discharged 1886.

No. 11. William A. Hare, Ohio, admitted, 1885; discharged 1886.

No. 12. Henry W. Holloway, South Carolina, admitted, 1886; discharged 1886.

The official records also show that the men accounted for in the table as discharged were dismissed from the Academy because of deficiency in studies, and that of those who graduated Flipper was dishonarbly discharged from the service June 30, 1882, pursuant to the sentence of a general court martial, by which he was convicted on conduct unbecoming an offier and a gentleman; Alexander died March 26 1894, of heart disease, and Young is now an officer of the Army, serving on the Mexican borde ras major in the 10th United States Cavalry, an organization of colored troops.

(Signed) H. P. McCAIN,
Adjutant General

There are at present two other Negro officers, not including chaplains, in the United States army, Lieut. B. O. Davis and Lieut. J. A. Green, both of whom however, were commissioned from the ranks after examination.

BISHOP TURNER.

Christian Recorder
6-22-16

Having read in the Daily Christian Recorder of Monday, May 15, 1916, that Bishop H. M. Turner, D. D., traveled with the necessary protective papers in Georgia, South Carolina, Alabama, and Louisiana, in the early sixties, united with the African Methodist Episcopal Church in New Orleans, I would say that I have a letter before me under date of October 7, 1910, stating that he joined St. James Church in New Orleans. It was our first church in that State. I send you a theological Institute extract which will show you when he joined that church.

"Atlanta, Ga., October, 1910.

"Good morning Mrs. Washington, if we have your name correctly. We believe you are the wife of Rev. Dr. J. W. Washington, the pastor of St. James A. M. E. Church, located on Roman Street, in the city of New Orleans, La., To us St. James is the most precious on earth, for the reason that we joined the A. M. E. connection by uniting with that Church in giving our hand to Rev. Dr. H. R. Revels about December 20, 1857, which, this coming December, will be 53 years ago. At that time we were living in Columbia S. C., but on a visit to New Orleans and being brought in contact with Rev. Dr. Revels and learning of the A. M. E. Church, we left the M. E. Church and joined under Rev. Dr. Revels and have never been expelled up to the present time. Had the Church known as much about us, however, as God, we might have been expelled a dozen times. They say that your husband is a grand preacher and we congratulate you on having both an orator, theologian and great preacher as a husband."

Mr. Editor, as Bishop Turner talked on this matter more than once and he told me about him going to New Orleans by boat, down the Mississippi River, and joining the A. M. E. Church in the fifties. Standing on the bank of the Red River, he said to me: "Doctor, I have read of the Red River, but this is the first time I have ever seen it." I write to ask you to explain this to me.

Yours in Christian love,

J. H. MARTIN.

WHY ONE BUT NOT THE OTHER?

The Morning Oregonian Submitted Repeal Leaves in Constitution Inoperative "Black-Law" Section.

PORTLAND, Sept. 19.—(To the Editor.)—In the "Proposed constitutional amendments and measures (with arguments) to be submitted to the voters of Oregon at the general election Tuesday, November 7, 1916," attention is called to the constitutional amendment referred to the people by the Legislative Assembly—negro and mulatto suffrage amendment—to remove the discrimination against the negro citizen by repealing Section 6 of Article II thereof, which reads as follows: "No negro, Chinaman or mulatto shall have the right of suffrage."

There appears to be no affirmative or negative argument in the pamphlet issued and compiled by the Secretary of State. I have wondered ever since I first saw the general laws of Oregon, 1915, who was responsible for this enactment and why? The fifteenth amendment to the United States Constitution rendered of no legal force or effect this provision restricting the elective franchise to white persons: Wood vs. Fitzgerald, 3 Ore., 573. Negroes or mulattos born or naturalized in the United States and subject to the jurisdiction thereof by virtue of the fourteenth amendment are now citizens of the United States and of the state wherein they reside, and, therefore, by virtue of the fifteenth amendment are entitled to the right of suffrage in this state the same as white persons. The same is true of all persons born or naturalized in the United States and subject to the jurisdiction thereof. I would rather have removed Section 35 of Article I providing that

this state at the time of the adoption of this constitution, shall come, reside or be within this state, or hold any real estate, or make any contracts, or maintain any suit therein; and the Legislative Assembly shall provide by penal laws for the removal by public officers of all such negroes and mulattos, and for their effectual exclusion from the state, and for the punishment of persons who shall bring them into the state, or employ or harbor them.

Also, Sections 2 and 4 of Article XVIII had to do with the negro.

Now, Oregon is known as a "black-law" state and if an attempt is being made to erase from the face of the constitution those ante bellum laws, why not have done so with one swoop? Are you going to take them one by one? Isn't it more expensive? Again, is it proposed in this to continue and, also, reject Section 2163 of Lord's Oregon laws providing:

Hereafter it shall not be lawful within this state for any white person, male or female, to intermarry with any negro, Chinese, or any person having one-fourth or more negro, Chinese or Kanaka blood, or any person having more than one-half Indian blood; and all such marriages, or attempted marriages, shall be absolutely null and void.

Also, Sections 2164 and 2165? Any one of these sections is as barbarous as the other.

Who started this and why? Was the Legislature flirting with the Colored Woman's Republican Club or the National Association for the Advancement of Colored People?

M'CANTS STEWART.

NOTES FROM THE BUREAU OF HISTORY OF THE A. M. E. CHURCH.

The Christian Recorder 7/27/16

(By Rev. J. T. Jenifer, D. D.)

To the Ministers and Members of the A. M. E. Church:

Dear Brethren and Friends: I am again at work; that is, writing A. M. E. Church history. The late General Conference, on May 22d, re-affirmed my continuance in this work. The second volume of authorized A. M. E. Church history was presented to the General Conference with the report of the writer as Church historiographer. The General Conference manifested the sentiment of the "Well done." This volume which we call "The Retrospect," outlines the chief facts touching the birth and the agencies in the growth, development and achievements of organized African Methodism, the century past.

There is scarcely a chief factor that contributed to this growth that is not mentioned in this volume in some relationship; hence this book ought not be allowed to remain as dead merchandise upon the book shelves of our publishing houses, but should be in the libraries of the preachers, members and friends. But why volumize history any way? Because very few people will go to the expense or take the pains required to have bound newspapers or journals; therefore much matter of value is scattered and lost. Hence volumized history is preservative, conserves immediate access to collected and well digested facts for information in a manner that is handy, and that remains permanently in the libraries.

The century past ended richly in evidences of good and grand results from the faithful and self-sacrificing efforts of the fathers to reach, enlighten and to uplift the Negro race to higher ideals and to a noble manhood. But the mission of African Methodism is not ended; there are new duties for this new day, a broader mission for the modern Church.

Instead of the cry, "Emerge," "Curtail," etc., the slogan should be: "Lengthen the cords, straighten the stakes"—Isaiah liv, 2; "There remaineth yet very much land to be possessed"—Joshua i, 13.

The men and women of this century should do this so that at the close of the second century of effort, under these more fortunate conditions, they may have achievements for which to glory exceeding those evidence at the General Conference of 1916.

Additional Historic Data Wanted.

The writer is at work preparing another volume. The new series of annual conferences having begun, I renew the request that the secretaries or the publishing committees of each conference send a copy of its minutes to the Bureau of History, No. 3430 Vernon Avenue, Chicago, Ill. A request is extended also to any person having copies of far-back A. M. E. Conference minutes or historic documents of connectional value, to send them.

The writer has recently obtained three of the official journals of Bishop John M. Brown. It may be asked: What has become of the official journals of our deceased bishops? What has become of the great libraries of Bishops Ward, Embry, Lampton, Grant, Gaines, Arnett, Turner, or Derrick? What has become of the lifetime collections to the libraries of a number of the eminent A. M. E. preachers? Who has in possession the official records of our bishops' councils of far-back dates? We may hope that some ones have these in careful keeping, but it is to be questioned.

Does not these questions argue the need of the A. M. E. Church having a central Repository in which to archive the best elements of her history? Some such contrivance is needed that generations to come may S. P. Washington, T. A. Collins, C. D. Hayden, E. W. Richardson, Adkin, the writer, and many other strong men in the Mississippi Conference, Bishop Heard's success ought to be assured.

Let us line up for concerted action. Let us put our best men to the front, then let the rest follow.

One quality very necessary to a leader is to be able to follow. All cannot lead, for the reason that all are not qualified to lead.

Let us resolve at the beginning of this quadrennium to lay aside bickerings and strife and our petty jealousies, and stand by the great cause which we represent. Let the men of the Mississippi Conference stand together and conduct the affairs of the conference.

Let our slogan be "All men up and none down." This does not mean all men lead, but that each receive according to his ability—that each be given the very best appointment that can be secured for him.

With this spirit prevailing among the brethren and under the leadership of our "Little Napoleon" Bishop Heard, we shall come up to Natchez in November an encouraged and determined band of regulars who have seen service in the trenches lo, these many years.

R. FRANCIS WASHINGTON.

LISLE MONUMENT TAG DAY

Everybody Will be Tagged for the Lisle Monument Fund.

Savannah Tribune 9-9-16

Today is tag day in the interest of the Lisle Monument Fund. Thru the efforts of Miss Bessie Foster, the very efficient secretary of the local Lisle Monument Committee, scores of young ladies have been secured to take a part in the Lisle Monument tag day. These ladies met last Tuesday at the F. A. B. church, Bolton street, and organized. They were given proper instructions by Miss Foster and Dr. L. G. Jordan, secretary of the Foreign Mission Board. These young ladies, along with the monument committee, met in a body at the F. B. B. church where a group picture was taken at the monument.

Early this morning the young ladies will be on the streets with tags. Everybody should encourage them by contributing liberally to tag day.

Unveiling and dedicaton of the Lisle monument, today (Sacurday.)

2:00 p. m.—Devotion, Rev. C. H. Gliffin, D. D., Tampa, Fla., Rev. J. M. Booker, Kansas City, Mo.

2:20 p. m.—"The Life and Work of George Lisle in the United States." C. T. Walker, D. D., Augusta, Ga.

2:40 p. m.—"George Lisle, the First (Negro) Missionary, Gift of American Baptists to the West Indies and the Non-Christian World." W. H. Brooks, D. D., Washington, D. C.

3:30 p. m.—"George Lisle, the Foreign Missionary as known by Those Among whom he Lived, Labored and Died." C. H. Parrish, F. R. G. S., Louisville, Ky.

3:20 p. m.—"The Inspiration for Nobler Service, from the Life of George Lisle." Miss N. H. Burroughs, A. M.

3:40 p. m.—"The After-Effects of what we do here at this Hour." C. S. Morris, D. D., Norfolk, Va.

5:00 p. m.—Presentation of Monument, Prof. J. W. Hubert, Savannah, Ga. Unveiling of monument, president of National Convention and presidents of all state conventions.

TRAVELER & EVE. HERALD

ess: Boston, Mass.

SEP 1 1 1916

AT THE GRAVE OF JOHN BROWN

In the recent commemoration of the heroism of Capt. Brown and his three sons, Frederick, Watson and Oliver, with their followers in Kansas and Virginia, 23 in all, at the family cemetery in Nort Elba, N. Y., the most important ceremonial was to have been at their graves, on the John Brown farm, which is now included in a state park of New York, a few miles west of the village of Lake Placid, which is reached by rail way from Plattsburg and from Utica. A violent mountain storm making the open-air meeting impossible, the afternoon speeches were given in the Town Hall at Lake Placid. The speech of F. B. Sanborn of Concord, the only survivor of Brown's circle of friends and followers who could be present, was as follows:

"We stand by the graves of those who above all others, died that the nation might live. Under the curse of Negro slavery, the true American spirit of liberty was dying out. We added state to state, but they were slave states; and when we annexed Texas we provided that it should thereafter furnish five more slave states, lest land should fail us on which to plant the evil seed of slavery. Not content with that, the slave-masters, who then governed us absolutely, from Carolina, Mississippi and slave-breeding Virginia, broke faith with the free part of the Union, and tried to force in slavery upon Kansas, north of the boundary line the fathers had established. Then began the contest in which these men died, before the nation as a whole was aroused to the vital nature of the struggle between right and wrong on the prairies of Kansas. More than half the men here commemorated were pioneers of freedom in Kansas, and there won the first victory in the 10 years' conflict, in which John Brown and Abraham Lincoln were the most renowned conquerors. To throw off an evil custom, so deeply rooted as Negro slavery was, is no light matter; millions of men were involved in the conflict, and hundreds of thousands died in battle or in prison. These two, Brown and Lincoln, were the most blameless victims. They were singled out, for the excellence of their lives, to be these eminent martyrs in the cause of human liberty; and their names will be coupled hereafter as leader and follower in the same inevitable path.

"And these sons and soldiers of John Brown were worthy of their captain. Like him they had no selfish purpose to serve; they were no hirelings, but volunteers, early enlisted in the army of the Lord. As Brown said in his speech of justification after his trial, 'There is not one of them but joined me of his own accord, and the most of them at their own expense.' The world seemed at first slow to recognize their valor and efficiency; they were treated as criminals and loaded with blame, but they will be held in honor wherever profound statesmanship and devotion to high principle are titles to renown. The John Brown song was their canonization under the name of their great captain, and in the service of the greatest of all captains they are enrolled on the pension of eternity."

At the close of a longer speech in the morning session, Mr. Sanborn gave the following explanation of the theory of Brown upon which he acted in his forcible attack on Negro-slavery in Virginia:

"In 1856, when Brown had brought his theory of the extinction of slavery to its final form and imparted it, in Peterboro and Boston, to Gerrit Smith, Theodore Parker, Dr. Howe and others in 1858, it was in substance this:

"The extension of slave territory has been stopped. Kansas must come into the Union as a free state; and that will in a few years place Missouri between a free city (St. Louis) on the east and an aggressive free state on the west. Then, if in an old slave state like Virginia slavery is attacked by forcible emancipation of its slaves, the North, which is now practically sustaining the claim of the master to his slave, will divide and the anti-slavery party will carry the northern states in a presidential election—as was nearly done in 1856—and will have a body of voters in the border states.

"If the contest then becomes a war (as Brown believed would happen) the power of the North would finally prevail. To make slave-holding unsafe, then, as we are doing in Kansas, is the first step towards abolishing it. In doing this the Negro must be trained as a soldier; and this Brown undertook to do on a small scale. He did not promote nor favor insurrection, but the capture of masters and slaves, and arming the freed men in small bodies to protect their newly-gained freedom. This was the policy favored by Lincoln in 1862-3."

TABLET TO JOHN BROWN

Boston The Guardian 8/26/16

MEMORIAL TABLET TO GREAT CAPTAIN OF FREEDOM UNVEILED AT HIS GRAVE—NOTED MEN TAKE PART—KELLY MILLER ONE OF SPEAKERS.

Lake Placid, N. Y., Aug. 23, 1916—A memorial tablet to John Brown, the American abolitionist, was unveiled with appropriate ceremonies today at his grave near the village of North Elba, N. Y.

Addresses were made by Myron T. Herrick, former ambassador to France; Rear Admiral Frank F. Fletcher, U. S. N.; Rabbi Stephen S. Wise of New York city; H. G. Warmuth, former governor of Louisiana; Frank B. Sanborn of Concord, Mass.; Kelly Miller, Dean of Howard University, and John E. Mulholland.

Historical — 1916

REMEMBERED AFTER 164 YEARS

Savannah Tribune

1752—Better Late Than Never, But Better Never Late—1916

8/12/16

Rev. George Lisle was born about 1752. Converted baptized and ordained in Burke county, Georgia, during 1779. Came into the neighborhood of Savannah, Ga., 1782. Baptized four converts about this time as a result of his preaching, Andrew Bryant was among them. Sailed for B. W. I., 1783. Died 1832, after forty-nine years work in Jamaica.

In memory of the service he rendered the Kingdom of God, a monument, made of Italian marble, upon a base made of stones from Africa, South America and West Indies and many states of the Union, is to be located in the front of the First Bryan Baptist church on Bryan street, Savannah, Ga.

Tag Day

Saturday Sept. 9, is "tag day" under the Foreign Mission Board, N. B. C. All friends are asked to contribute to aid the Board in paying for the monument and caring for the foreign mission work in West Africa, South Africa and in Central Africa; in South America and the West Indies.

Persons properly tagged, who will receive your gifts, will be stationed over the city by the committee.

Repository

The Wage Earners Bank, West Broad street, Savannah, Ga., is the repository for the Lisle Fund. We call upon every one who believes this is a just tribute to our missionary father to send 10, 25, or 50 cents or $1.00 and mark it the George Lisle and Missionary Fund. Address, Wage Earners Bank, West Broad street, Savannah, Ga.

Unveiling

The unveiling exercise will begin at 2:30 Saturday, September 9th. Among the speakers from a platform in front of the First Bryan Baptist church will be: Rev. C. T. Walker, D. D., LLD., Ga., Rev. C. S. Morris, D. D., LLD., Va. Rev. W. H. Brooks, D. D., D. C.; Rev. C. H. Parrish, F. R. G. S., Ky; Rev. A. Robinson, D. D., Pa. Dedicatory prayer by Rev. B. Tyrell, A. B., D. D., Va. The veil shrouding the monument will be lifted by representatives from Africa, South America, West Indies and the president of each Baptist state convention. This is to be one of the most important events that has ever taken place since we came to these shores in 1620.

Arrangement Committee

Rev. T. J. Goodall, Rev. D. Wright, Mr. Sol. C. Johnson, Miss Bessie Foster, Rev. J. R. Bennett, D. D., Miss Nannie H. Burroughs, A. M., Prof. R. R. Wright, Rev. D. A. Reid, D. D., Mrs. Julia A. Ward, Miss P. K. Henderson, Prof. J. W. Hubert, Miss. Rebecca G. Houston, Mr. L. E. Williams, Col. A. B. Singfield, Dr. E. C. Morris, president National Baptist convention; Dr. A .R. Robinson, chairman F. M. B., N. B. C.; Prof. R. B. Hudson, secretary National Baptist Convention; Mrs. S. W. Layton, president Women's Auxiliary, N. B. C.; Dr. L. G. Jordan, Cor. sec'y, F. M. B., National Baptist Convention, superintendent monument arrangements.

Evening Telegram

NEGRO SUFFRAGE IN OREGON

ON THE ballot to be cast by Oregon voters next November there will appear the following initiative measure: 9/25/16

"Submitted by the Legislature—Negro and mulatto suffrage amendment.—An amendment to the Constitution of the State of Oregon, removing the discrimination against negro and mulatto citizens by repealing Section 6 of Article II thereof, which section reads as follows: 'No negro, Chinaman or mulatto shall have the right of suffrage.'"

As a matter of fact the consideration of this amendment is the disposition of "dead horse." The Fourteenth and Fifteenth amendments to the Federal Constitution made this provision of the Oregon Constitution a dead letter, and it now becomes merely a matter of state pride to make the constitutional record straight. It goes without the saying that that will be done by practically a unanimous vote.

That chapter of Oregon history from which this apparently pro-slavery provision was evolved is interesting, but quite generally misunderstood. The provision itself is not the evidence of pro-slavery sentiment in Oregon that many people believe it to be. The opinion has widely obtained that southern slave-holding sentiment or sympathy predominated among the pioneers who framed the Oregon state government.

On the fiftieth anniversary of the establishment of that government Dr. Frederick N. Judson, of St. Louis, one of the best known lawyers and publicists of the country, delivered the oration of the occasion on request of the Oregon Historical society. In the course of his address Mr. Judson stated that a majority of the founders of the Oregon government were from the South; and that statement was made not as a matter of belief, but as a matter of fact. George H. Himes took occasion to test the accuracy of that statement with the following results from an actual investigation:

Careful inquiry among 7424 pioneers who came to the old Oregon country prior to 1859 and 90 per cent of whom came before 1854, there were northern born, 56 per cent; southern born, 33 per cent, and 11 per cent born in twenty-one foreign countries. Dr. Judson was in error, yet this provision of the state constitution indicates that the 33 per cent southern born was an active and influential minority.

The popular opinion that coincided, and yet coincides with that expressed in the statement of Dr. Judson, may be due in part to the immigration from the South to Eastern Oregon after the war. In the election of 1864 the Whigs, Republicans and Douglas Democrats were a combination against the straight-out Democrats that swung the state for Lincoln by a majority of 1200 votes. In the election of 1866 the Douglas Democrats returning to their old party allegiance reduced the Republican majority to 600 or thereabouts. In 1868 immigration from the South to Eastern Oregon swept the state into the Democratic column by 1200 majority.

There has been no time either before or since the war when Oregon has been committed to a decidedly pro-slavery view, notwithstanding this dead-letter provision that at this late day is about to be wiped out of its constitution. Over that very provision there was long and heated debate; and at the time of its adoption it was considered as a compromise rather favorable to the anti than to the pro-slavery element. It was denial of the opportunity for slave-holding citizens in the state to use their human property for the political purpose of putting Oregon in the slave-holding column. That has not been the generally accepted view of this provision, and that other provision, Section 36, Article I, which restricted property rights of free negroes and others. But it was believed at the time that this last provision helped balance the other as a compromise with those who would have been glad to see Oregon a slave state.

While it is late in the day for such legislation as the people are about to enact, it will be gratifying to every good citizen that this last reminder of slave-holding feudalism is to be expunged from our fundamental law.

JAN CURRY'S WORK IN GERMAN ARMY

Journal & Guide 11—4—16

Native African Rendered Fine Military Service.

PROMOTED TO HIGH OFFICE

Timely Comment on Achievements of Colored Men In Various Lines of Employment as Far Back as the Eighteenth Century—Society For Historical Research Secures Rare Book.

By JOHN E. BRUCE "GRIT."

Although Dr. Bernard Dernburg, one time secretary for the colonies for German Southwest Africa, declared some years ago in a speech in London, "We want no educated proletariat in Africa," it is a fact that thirty years ago in a work published in Berlin, mention is made of Jan Curry, an unadulterated African, who was raised to the dignity of commandant of the Brandenburg Fort de Grosse, Frederickberg, situated in the Cape of Tres Forcas, on the western coast of Africa, by the German government. He must have been a man of some education to have held, as he did, such an important post.

As the officers of the German army who passed through the department of military history of the general staff were promoted, the achievements of this Negro as a military genius formed a part of their curriculum. He was cited as one whose military career was worthy of emulation. One of these German generals has paid a high compliment to Jan Curry as a military strategist. I am indebted to Dr. Kunst of Guatemala, a great German scholar and friend of the race, for these facts. Dr. Kunst wrote for the Journal of Negro History for October a most interesting article on another subject relating to the Negro.

The late Governor Russwurm of Liberia, some time editor of one of the early Negro newspapers in New York city, while governor applied for and obtained leave of absence to visit the United States to make a report to the Colonization society, of which he was the duly accredited representative in Liberia. The members of the board, sitting in the city of Baltimore, took advantage of his presence in the city (1847) to make his personal acquaintance. They gave him a dinner at the principal hotel in the city, at which there were no absentees, and there was not one present, says J. H. B. Latrobe, who was not impressed by the grave, courteous and dignified bearing of the agent whose wise and prudent conduct of the society's affairs in Africa had given such satisfaction.

"One with difficulty," says the editor of "Maryland In Liberia" (1885), page 72, "recalls nowadays the sensation that the idea of this dinner to a colored man in 1847 produced in Baltimore. It was ludicrous to see the astonishment of the Irish waiters who surrounded the table at Page's hotel when they were called upon to render the same service to a colored man that they were in the habit of rendering to many socially prominent citizens."

So we have three instances of record where Negros have dined with distinguished white men—Julius Melbourne as the guest of Thomas Jefferson at Monticello in the eighteenth century, with many notable men of the period among them Chief Justice Marshall, Dr. Dexter, etc.; Governor Russwurm at Baltimore and Booker T. Washington at the White House in Washington.

How many of the present generation know that in 1810 there existed in the city of Philadelphia an insurance company composed of colored men, with a capital of $5,000 and with an office located at 159 (now 529) Lombard street? Its president was Joseph Randolph, Cyrus Porter treasurer and William Coleman secretary, and its capital was in cash. It flourished from 1811 to 1813, as stated in the city directories of that period. In the latter year it was located at 153 Lombard street, in the residence of its secretary, who was a schoolteacher. Some of the policies are yet preserved in the families of the insured.

There is a great demand by collectors of old books for books by Negro authors. I recently picked up at random a catalogue of a New York city dealer and noted the following:

DuBois' "Philadelphia Negro;" "Africa and America." Alex Crumwell: "Running a Thousand Miles For Freedom," William Craft, and "Personal Experience of Uncle Tom," by Jones. The wonderful thing about these books is that they are more sought after by white people, for some reason, than their own. This is not bad. Still it would not hurt if we Negroes were a little bit more interested.

The Negro Society For Historical Research has recently acquired a very rare book, "An Account of the Trial of the British Soldiers Who Killed Attucks," on whose death the trial was based, and Gray and Maverick, his colleagues, who attacked the main guard of the British soldiers in Boston March 5, 1775; also the true story written by a Negro of the Denmark-Vesey insurrection in South Carolina, with all the inside facts.

GEORGIA'S FIRST SECRET ORDER

Savannah Tribune

EUREKA LODGE OBSERVES ITS GOLDEN ANNIVERSARY

2/19/16

Chartered by the Grand Lodge of Massachusetts Fifty Years Ago —Pioneer Masonic Lodge

On February 4, 1866, seven men opened the first lodge of Negro Masons in Georgia, in the hall of the building recently demolished where now stands the imposing structure of the Chatham Bank and Trust Co. It was opened for the purpose of conferring the degrees of Masonry on a number of candidates who composed the original membership of Eureka Lodge, and who blazed the way for Negro Masonry in Georgia and other states. The seven men opening the first lodge were Rev. A. L. Stanford, W. M.; Judge J. M. Simms, S. W.; K. S. Thomas, J. W.; B. S. Davison, S. D.; Stephen Johnson, J. D.; James A. Jackson, S. S.; Miller Max, J. S.

The golden anniversary of this historic event was duly observed by Eureka Lodge No. 1, A. F. and A. M., at its regular communication at Masonic Temple, West Gwinnett street on Wednesday night last.

A large number of the members were present including those of other lodges. It was an informal celebration, but it proved very interesting. Many historic events were mentioned which inspired the members.

An interesting paper bearing on some events of the lodge was read by one of its old members, Mr. J. F. Andrews. This was well received.

The worshipful master of the lodge submitted a terse history of the lodge from its organization to the present. Some were revelations to even the old members who knew but little of the early history of the lodge. He gave the following as the first set of officers: A. L. Stanford, W. M.; C. D. DeLamotta, S. W.; B. S. Davison, J. W.; K. S. Thomas, Sec'y.; Stephen Johnson, Treas.; Alexander Harris, S. D.; R. F. Jackson, J. D.; Rev. U. L. Houston, Chaplain; Jerry Boyd, Tyler. These officers were installed by District Deputy Grand Master J. M. Simms, under whose auspices the work was done, representing the M. W. Prince Hall Grand Lodge of Massachusetts.

During these years the lodge has had twenty worshipful masters.

It will be noted from the names of those who acted as officers at the organization of the lodge that all were Savannahians except two. All of them were made Masons in northern states, and would have had a lodge organization some time before, but were prevented on account of the anti-bellum laws against secret gatherings of colored men.

Letters of greetings were received from Most Worshipful Grand Master, H. R. Butler, M. D.; Deputy Grand Master J. H. Walker and Mr. W. C. Thomas, Sec.-Treas., of the M. R. A. They were inspiring.

Short talks were given by Past Masters G. L. Bowen, E. B. Roberts, S. Mallard, S. H. Bryant, P. A. Denegall, A. W. Alexander, L. A. Floyd, P. A. Gray, J. Glover, and Messrs. G. W. Anderson, Daniel Simmons, W. H. Holloway, C. L. Sanders and others.

One of the interesting events was the exhibition of the first set of jewels used by the lodge immediately after being set up. This occasion was the laying of the corner stone of St. Philip A. M. E. church on New street, now Hull. This is the first A. M. E. church organized in Georgia and it had the first corner stone of any church laid masonically by the first Negro lodge in Georgia. Each member present was given an opportunity of handling these precious tokens of the early organization of Masonry.

After the closing of the lodge refreshments were served and enjoyed.

The present officers of the lodge are Sol. C. Johnson, W. M.
S. M. Brown, S. W.
C. L. Sanders, J. W.
D. Simmons, Treasurer.
J. B. Cummings, Secretary
J. A. Monroe, S. D.
J. Smith, J. D.
J. C. Moore, Chaplain
H. W. McKinney, S. S.
Wm. Allen, J. S.
J. Burton, Marshal.
James McClennon, Tyler.

WORK OF FOREIGN MISSION BOARD

The Palatka Advocate

Thrifty Agency of the National Baptist Convention.

9/16/16

ERECTS MONUMENT TO LISLE

Annual Meeting of Influential Religious Body Held at Savannah Fraught With Weighty Matters—Notable Career of Dr. L. G. Jordan, Originator of the Lisle Monument Project.

By N. BARNETT DODSON.

The national Baptist convention, which convened in its annual session at Savannah, Ga., on Wednesday, Sept. 6, to hold for one week, will deal with many important matters, upon which its future largely depends. The strengthening of its publishing plant and the adjustment of difficulties growing out of the division of its forces which occurred at Chicago in 1915 will doubtless consume considerable time. The opening session was marked by deep concern on the part of the leaders, who worked earnestly to lay before the delegates the exact conditions of the organization previous to entering upon the real business of the convention.

One splendid feature of the session, however, upon which all are pretty well agreed as to its fitness and importance, is the work of the foreign mission board, under whose auspices the monument to the memory of George Lisle, the first modern foreign missionary, has been erected at Savannah. George Lisle was a native of Virginia, having been born in that state in 1750. He was ordained to the gospel ministry in 1775 and sailed for the foreign field in 1782. His death occurred in 1828 after he had rendered many years of great service.

The idea of erecting a monument to the memory of George Lisle had its inception in the fertile brain of the Rev. Dr. L. G. Jordan, the energetic corresponding secretary of the foreign mission board of the convention, of which the Rev. Dr. Robinson is the chairman. The board took kindly to Dr. Jordan's plan for securing funds with which to have the monument erected, and a financial campaign for that purpose was begun.

The board through Secretary Jordan requested the various state conventions, Sunday schools, missionary and young people's societies to contribute to the fund. The responses to the secretary's appeal were quite generous. What is known as "tag day" will be observed during the session of the convention at Savannah, where the Lisle monument will be unveiled Sept. 9. The board hopes that a large amount will be collected from the sale of tags because of the opportunity afforded to reach so many persons from the various sections of the country.

For nearly a quarter of a century Dr. Jordan has given his best efforts to the foreign mission work of the convention. He has traveled the country over many times, securing funds for the support of missionaries on the foreign field and, in the common parlance, has had a "hard row to hoe," but he has kept at it. Because of his zeal for the work he is often referred to as "the Little Baptist Steam Engine."

The Lisle monument is not only a credit to the denomination, but a very high compliment to the thrift, industry and mighty achievements of Dr. Jordan as a constructive genius. He is the editor of the Foreign Mission Herald, which is issued from the board's headquarters in the Ewing building, Philadelphia. Dr. Jordan is a member of the National Negro Press association and has been an active worker since it was organized seven years ago.

REV. L. G. JORDAN, D. D.

HERALD

ROCHESTER, N. Y.

DEC 8 - 1916

TO COMMEMORATE BIRTH OF DOUGLAS

On February 15, 1917, will fall the 100th anniversary of the birth of Frederick Douglas, the great colored orator, and his birth will be commemorated in Rochester by the Commemorative Society and other citizens. John W. Thompson, president of the Commemorative Society, announced yesterday that both Mayor Hiram H. Edgerton and George W. Aldridge had sent personal inviations to Governor Charles S. Whitman to make an address for the society in Convention Hall on the afternoon of February 15. Mr. Thompson said Mayor Edgerton had been asked to preside at the meeting and that it was expected he would accept the invitation.

Charles R. Douglas, the only surviving son of Frederick Douglas, will be here, and the society has invited Major Robert Moton, successor of Booker T. Washington at Tuskegee Institute, to come here for an address. The Douglas monument will be decorated. Although the formal exercises will be in Convention Hall in the afternoon, there will be a dinner in Masonic Temple at night, when the greatness of the colored orator will be further extolled. Mr. Thompson said yesterday that Congressman Thomas B. Dunn has promised to do what he can to get the government to send the 24th Regiment Band, colored, to Rochester for that day.

Historical – 1916

HARRY HOSIER (BLACK HARRY

4-6-16

In recalling the life and heroic service of Bishop Asbury, the first Bishop of the Methodist Episcopal Church in America, it is only just to pause long enough to recognize the part an humble companion had in the laying of the foundations of our early Methodism. No name is more intimately associated with that of Asbury's than that of "Black Harry"—Harry Hosier was his real name.—From the very beginning Negroes have been a part of American Methodism—and Asbury realized early that the new Church had a mission among these lowly people. Southwestern Christian Advocate

"Black Harry" was in fact, at the beginning, Asbury's servant, taking care particularly of the Bishop's horses. But God more than once has honored and used most effectively the humble for the advancement of His Kingdom. This was never more true than in the case of Black Harry, who was admittedly the best preacher of his day in Methodism, white or black. Raybold in the volume, "Methodism in New Jersey," says: "One of the greatest prodigies of those early days, among the Methodists, was 'Black Harry.' He had been a slave in the South but was manumitted, converted, and became a preacher; which at that time was considered a most extraordinary affair."

Black Harry traveled extensively with Asbury, Coke, Whatcoat, Jesse Lee and Garrettson. Concerning Black Harry's ability as a preacher compared with his traveling companions we find in Steven's History of Methodism this rather remarkable statement:

"He acted as servant, or driver, for these eminent itinerants, but excelled them all in popularity as a preacher, sharing with them in their public services, not only in black, but in white congregations. When they were disabled by sickness or any other cause, they could trust the pulpit to Harry without fear of unfavorably disappointing the people. Asbury acknowledged that the best way to obtain a large congregation was to announce that Harry would preach; the multitude preferring him to the Bishop himself."

The celebrated Dr. Rush, making allowance for Black Harry's illiteracy (for he could neither read nor write) pronounced him "The greatest orator in America," and Dr. Sargent of Philadelphia said he was "the greatest natural orator he ever heard," while Bishop Coke, after hearing Black Harry preach on several occasions, said: "I really believe that he is one of the best preachers in the world—there is such an amazing power attends his word."

It was said that on one occasion in Wilmington, Delaware, where Methodism was long unpopular, a number of the citizens who did not ordinarily attend Methodist preaching came together to hear Bishop Asbury. History gives it that old Asbury Chapel was, at that time, so full that they could not get in. They stood outside to hear the Bishop, as they supposed, but in reality they heard Black Harry. Before they left the place they complimented the speaker by saying: "If all Methodist preachers could preach like the Bishop, we should like to be constant hearers." Some one present replied: "That was not the Bishop, but the Bishop's servant." This only raised the Bishop higher in their estimation, as their conclusion was, "If such be the servant, what must the master be?" The truth was that Black Harry was a more popular preacher than Bishop Asbury, or almost any one else in his day.

In 1803 Bishop Asbury sent Black Harry into New Jersey to travel the Trenton Circuit with the Rev. John Walker, and many interesting circumstances occurred during his sojourn in this field. On one occasion, at an appointment at Hackettstown, there was a lady in the house where the preacher stayed who declared "she would not hear the black." Black Harry heard it, and retired into a corner in the garden, and prayed in great fervor until the hour of meeting. It was arranged that Brother Walker should preach, and Black Harry sat upon a chair in front of the preacher, the service being held in the dwelling house. At the conclusion of the sermon, Black Harry arose, stood [illegible] the chair, and began, in the most humble manner, to speak of sin as a disease; all were affected there, and the Lord had sent a remedy by the hands of a physician: but, alas! he was black! and some might reject the only means of cure, because of the hands by which it was sent to them that day. It is said that he went on in this same strain, until all hearts were moved; he then prayed. There was a great time; the lady was cut to the heart, and speedily converted, as were many others, on that memorable occasion.

We have stated that Black Harry could not read and an effort was made to teach him but he never learned to read and he said when he tried to read he lost the gift of preaching. This was only a delusion of the good man. If he had been educated his wonderful power would have been increased many times. But he could remember passages of Scripture and quote them accurately; and hymns, also, which he had heard read, he could repeat or sing. When he was questioned as to his preaching abilities, complete command of voice, aptness in language, and free delivery, as to Scriptural and doctrinal truth, his reply was: "I sing by faith, pray by faith, preach by faith, and do everything by faith; without faith in the Lord Jesus I can do nothing."

As to his physical appearance, Stevens History of Methodism says he was "small of stature," while Raybold says "he was of middling stature, slim, but very strongly built." All agree that he was very black, with eyes of remarkable brilliancy and keenness. He possessed a most remarkable voice. And in this regard the good God was not only kind to Black Harry, but to the Negro race. Black Harry's voice was "most musical," and it is said he could modulate it with the skill of a master and use it "with most complete success in the pathetic, terrible or persuasive parts of a discourse."

When we can read history uninfluenced by race prejudice, we will accord Harry Hosier a large place in the building of early Methodism. For it was by preaching the Word that the new Church got its grip on men and laid the foundation for our present greatness

It should be a source of encouragement to Negro Methodists everywhere to read this account, though imperfect, of this [illegible]mber of the race whose labors contributed in no small way to the glorious achievements of Bishop Asbury, whose centennial world-wide Methodism is now celebrating.

A BRITISH COLORED REGIMENT WITH SOUTH CAROLINA BEGINNING

There is one regiment in the British army which marches to the air "South Carolina Is a Sultry Clime." It bears on its appointments crossed wreaths of laurel and Carolina laurel. This is the West India regiment whose ranks to-day consist of Negroes led by white officers. The men are recruited chiefly in Jamacia. The W. I. R. has a good record for both valor and fidelity. Its origin is interesting in more ways than one, for this British regiment really began on American soil and in South Carolina in 1779, during the American war for independence.

When the war ended the South Carolina regiment was removed to Jamaca, and there it was stationed at Ft. Augusta. When the disbandment of the various provincial forces occurred the Negroes of the regiment were removed to the Leward Islands and amalgamated with a body of Negroes from America already there.

War began between Great Britain and France in 1793, and the South Carolina troops served in Martinique, St. Lucia and Guadeloupe. In 1795 the Royal Rangers and the South Carolina troops were formed into Whyte's regiment of foot, a name that soon gave way to that of the first West India regiment. There were 12 West Indian regiments formed altogether, but, after a Waterloo, these were reduced to six. There are now the first and second battalion of the W. I. R. It is in this way that the American state of South Carolina is linked with the famous West India regiment of the British army.

The W. I. R. is credited with wearing the most picturesque uniform in the British army. It is after the zouave style. The W. I. R. uniform consists of a white jacket somewhat in shape like that worn by the guards. over this is worn a short white zouave jacket laced with yellow braid, opened in front and without sleeves. Very wide and loose blue stripes down the leg, are finished off with white stockings and white gaiters, while the red fez, ornamented with a white tassel, round which a white turban is wound, completes the uniform.—Christian Science Monitor.

Some Striking Sentences from Secretary P
Speech at Wyandott Centenary Celebratio

Southwestern Christian Advocate 11-9-16

The subject of Secretary Penn's address at the Wyandott Centenary Celebration on the day that the John Stewart monument was unveiled was "John Stewart—Exemplar of Negro Altruism."

We are giving some extracts from that address, being unable to publish the entire address on account of the pressure upon our columns. Dr. Penn said:

"In the light of the progress which our country has made and its relation to present world problems, it was prophetic in the essayist Emerson to say that America is another name for opportunity and the last effort of Divine Providence in the interest of fallen humanity. Because America is an opportunity and an open door, the representatives of all races have come to it, and each has made its contribution to our greatness.

"The Negro was not invited but made to come; hence, the obligation of the dominant man to him to deal justly by him and to help him upward is all the more binding.

* * * * * * * *

"John Stewart, the pioneer missionary of the Negro race, and father of missions of the Methodist Episcopal Church to the heathen, is a noble example of the innate altrusistic spirit of the race. While he succumbed to many of the temptations that come to men who have deep feelings—which is the basis of altruism—yet, when he subjected himself to the plummet of the Gospel and became a converted man, he instantly heard the Macedonian voice which was compelling in its cry, to go to the Northwest and carry the Great Spirit to the Wyandotts. Like Paul, he consulted neither flesh nor blood, but was obedient unto the Heavenly vision.

* * * * * * * *

"John Stewart, from the moment of his call, became a student of the principal textbook of a missionary, the Bible, and was a constant seeker on his knees of that power from above which has made the men of our race blessings in the past. Here we have before us again to-day the weak things of the earth, the genesis of the big things.

* * * * * * * *

"John Stewart was again the exemplar of his race as a singer.

"These Wyandots were fond of song, and Stewart reached them by the power of his mighty voice in song. May the Negro never give up this mighty power delivered unto him, through which he has served men of all races.

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"John Stewart was a man of fervor and emotion, a trait of the race not to be decried and discouraged, but cultivated and harnessed.

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"The Negro's contribution to American greatness is of the heart and is, therefore, altruistic. His love and fidelity for America, his loyalty to the flag, and his faith in the ultimate triumph of right, truth and justice as related to him, is not the result of the cold processes of reason or might exercised by other over him, but it is because he is a man of heart.

* * * * * * * *

"John Stewart was a man of courage and tact, two qualities so much needed to get men to accept the Gospel as the good news of salvation. The Wyandotts were the most brutal and savage of Indians, yet here is an humble Negro, a hundred years ago, daring to go among them to carry the Great Spirit, thus exemplifying courage and tact which the men and women of all races, and his own in particular, might covet on their knees until the break of day.

"John Stewart has passed into glory and his works do follow him. We may ask 'What of his racial successors? What hath God wrought in and through them in fifty-two years?' It has been mighty. Nothing like it in history.

* * * * * * * *

"The gathering about this tomb, when you of another race in Methodism are doing an honor to my race, suggests the tie that binds the races in the Church, the help you have been to the black man, his deserved place in the Church, and the hope that nothing will ever occur to break this tie. White men of Methodism helped John Stewart to see the light at Church to the heathen and became the father of missions in Methodism to the heathen So both are to-day an honor and credit to Methodism, and so may it ever be.

* * * * * * * *

"In conclusion let me say with bated breath that the ground upon which we stand is holy ground; and may we not pledge ourselves about the grave of this black man, first, to an enlarged missionary propaganda at home and abroad. That this is the purpose of the Church no one can fail to see who was at the last General Conference.

"As regards the education of our people, I feel the compelling spirit of Methodism to move forward.

"Second, may not the example of the black man secure for his race a wider field for foreign missionary endeavor. I ask you to watch the outcome of the recent advance of the Young Men's Christian Association in sending a black man to India as a Y. M. C. A. secretary. As to the work of home missions, I ask that we watch the Protestant Episcopal Council, now in session at St. Louis, to note what advance they make in conferring larger responsibility upon the Negro to more effectually reach his people. And, lastly, may this scene bind us together in the bonds of greater mutual respect and helpfulness. Would that my race could behold this unveiling to-day! They would be proud of what they have done through Stewart—their exemplar and representative—while praising God for you—a people big enough to give to a member of a handicapped race the place of honor in Methodist history which he deserves."

What Are Your Prospects?

"This is a question often propounded to us in regard to the success of the Christian Index. In reply we answer, we intend to make it succeed. We think we can make it pay all of its expenses the past year of its existence. We have had some knowledge of religious papers in our church, and very few, if any, of them ever paid their expenses the past year. Most of the papers have sunk thousands of dollars before they were able to meet the expenses of their publication. Christian Index 5-18-16

Let all lend a helping hand just now. Send on for it, and we will be able to report that the Index has done better than most of our papers have done in working its way up and paying as it goes. So send your dollar on now if you have it; if not club together and send five dollars, and let the one who announces it for you receives the 6th copy gratis for his trouble."

FORMER SLAVE DIES

Chicago Defender 2/3/16

orn in Bondage—Escaped Before War—Was Father of Sixteen Children. 2/12/16

Le Roy, N. Y., Feb. 11.—Augustus Alexander, familiarly known about the town as "Gus," was found dead last Monday in the old Myrtle street schoolhouse, where he had made his home this winter. It is thought that he had been dead since Saturday night, for that is the last time anyone had seen him. About noon Alexander's son, William Alexander, went to the door and, getting no response, forced it open and discovered the body on the floor beside a couch. Coroner Graney was notified and ordered the body removed to the undertaking rooms of H. Steuber & Son. It is supposed that death resulted from an attack of grip. Augustus Alexander was probably the oldest person in Le Roy. He was born a slave, and not until last summer could he learn his exact age. Last summer he went to Rochester and met his nephew, who had an old family Bible. In it the date of his birth was given as April 14, 1814, which would make him nearly 102 years of age.

"Gus" was born in Campbell county, Va., and his mother died when he was three days old. He was sent to live with his mistress, a Miss Burt. They lived in Tennessee until the war broke out.

"Gus" finally escaped to Lynchburg and later went to Culpepper Courthouse, where he worked for five years. He then came North and settled in Mumford, coming to Le Roy five years later.

He was one of the most familiar figures on the streets of this village for years, maintaining himself by doing odd jobs. He had a happy disposition and was always singing. His wife died eleven years ago. They had sixteen children, five of whom are living, as follows: William, Charles and Fred Alexander of Le Roy, Clara Alexander of Rochester and Nannie Alexander of Philadelphia.

WILL ERECT MONUMENT TO MICHIGAN RACE WOMAN

Chicago Defender 9/23/16

Battle Creek, Mich., Sept. 1.—Through Mr. C. A. Warren of Lansing the historical commission has extended an invitation to Mrs. Nellie Stone Lane, of Cassopolis, to recite the speeches of Sojourner Truth at their next annual meeting, to be held at Battle Creek January, the object being to bring about a movement to erect a monument to Michigan's one illustrious woman of the Race. Mrs. Lane has accepted the invitation. This will be one of the most important numbers on the program.

Historical—1916

NASHVILLE TENN
Christian Advocate
JUL 1915

"The Negro and Methodist Unity."

We have just read with deep interest an article in the New York *Christian Advocate* of June 25 by Dr. A. B. Leonard, Corresponding Secretary Emeritus of the Board of Foreign Missions, Methodist Episcopal Church. Far be it from us to express any surprise that Dr. Leonard sees no organic union in the future. Far be it from us to combat his statement that the negro is the main, if not an insuperable, obstacle in the way to that goal. Far be it from us to be drawn at this juncture into any argument whatever on the subject. The least that our Church can do, since it has submitted its proposition to the Methodist Episcopal Church, is to be silent as to argument until that Church shall have told us what it thinks of our proposition.

Yet we are minded to present certain questions of fact and of history concerning the negro, who occupies the limelight in Dr. Leonard's article. We find Dr. Leonard indulging in some hoary heresies which seem very strange to us down this way, inasmuch as they have long ago been destroyed at the hand of history itself.

Peculiarly strange to us is it that Dr. Leonard, who usually has a wide and accurate vision, should maintain that "the negro was the sole cause of the division that was precipitated in 1844." We challenge any one to read closely the history of the separation, including the speeches that were then made, the reports of committees, the finding of commissions, and the decision of the Supreme Court, and come clearly to the conclusion that the negro was anything more than the occasion of the separation in 1844. We would say, though, that if he was the cause, he was made so by the Northern delegates at that time. The Southern delegates did not seek any change in the relations of the Methodist Episcopal Church to the negro and to slavery. It was the Northern wing that took a revolutionary attitude to questions involving slavery and in doing so forced a constitutional situation which the Southern delegates could not indorse and accept. The same situation could have been forced had there been no negro and no slavery.

Dr. Leonard was not acquainted with the facts when he said that the doors of the Methodist Episcopal Church, South, are closed to a negro, and that not a negro is found among our two million members. The fact is, there are scores of negroes who are regular members of the Methodist Episcopal Church, South. This is not a vital question, but we might as well keep all the facts straight.

Dr. Leonard speaks of an "ecclesiastical color line," and he makes the statement that it was drawn by the Methodist Episcopal Church, South, and that it does not exist in the Mehodist Episcopal Church. We are now going to say something which may surprise those who have not been enlightened on the question, but which is, nevertheless, a truth of history. It is this: There is in the Methodist Episcopal Church, South, no ecclesiastical color line which in principle does not run clear and sharp through the Methodist Episcopal Church.

Let us see. For more than twenty years after the separation the negro, who, according to Dr. Leonard, caused that separation, found a place on the rolls of the Methodist Episcopal Church, South. He sat in Southern Methodist congregations and heard the same sermons as were heard by his white brother. The colored membership of Southern Methodism increased to 207,766. The War between the States came on. At its close two African Methodisms, whose seats of strength were in the North, began the work of absorbing a large part of the colored membership of Southern Methodism. The work of absorption was almost completed by Northern Methodism, whose agents ceased not, day and night, their efforts to take from Southern Methodism him whose absence now is deemed such a reproach to us. There was, however, a remnant of negro membership left to Southern Methodism. What to do so as to serve best the spiritual needs of that remnant was the question. It was, we believe, happily solved. At the request of that remnant it was set off in 1866 into an independent body which afterwards took a name chosen by itself—"The Colored Methodist Episcopal Church in America." So much for the "ecclesiastical color line" in Southern Methodism.

Let us now see if there is not as much of this line in Northern Methodism as in the Southern branch. We look throughout the South, and we find the Methodist Episcopal Church strongly intrenched and still "digging itself in." This work began in the wake of the victorous Federal armies during the Civil War. After reading the preamble and first two resolutions in the Plan of Separation of 1844 and going no farther, one in looking for members of the Methodist Episcopal Church in the South would naturally look almost exclusively for negro members. But later events, in spite of that preamble and those resolutions, showed a determination on the part of Northern Methodism to build up a white membership in the South. As we look we find in towns and cities fully served for decades by Southern Methodism the congregations of Northern Methodism. Naturally, after reading Dr. Leonard's article, we would expect to see these congregations composed of both white and black people worshiping in the same building and worshiping in the same pews. But we do not see this. We find white congregations of Northern Methodism and black congregations of Northern Methodism worshiping in the same town or city. Is there not here an ecclesiastical color line? Is it not explained largely by the difficulty our Northern brethren have in building up in the South a white membership and a colored membership in the same congregation? Is not the force which draws this ecclesiastical color line in congregations the force which has kept, is now keeping, and will, we believe, forever keep, our brother in black from wearing the complete episcopal miter in the Methodist Episcopal Church? It is our belief that the work of our Northern brethren in building up their white churches in the South is simply widening the chasm between them and the colored brethren. Such a course only makes sharper the color line.

We have not argued the principles of the question of Methodist union. We have simply tried in a brotherly way to set straight certain questions concerning the negro, who is admitted by both sides to be a most serious element to be considered. It is best to have for each Church as soon as possible a perfect understanding of the other's views concerning this serious element and the attitude toward him.

ITEMS WHICH APPEARED IN THE FIRST VOLUME OF THE INDEX, 1870.

Organization of the Colored Methodist Church South

Christian Index

It will be seen by the action of the General Conference, which we give below, that all is done that is necessary to complete this organization. The time for their General Conference is as early as it could be for the organization of some Conferences which are yet to be formed by our Bishops. The middle of Dec was the shortest period necessary for that work. All the colored Conferences will then have met and elected their delegates, except the Georgia Confernce, which has already elected delegates to the General Conference. The place—Jackson, Tenn.,—is where the first colored Conference was first formed, and is perhaps as central as any other where it could have been held. 5-18-16

We hope all the members of the General Conferencece, now assembled in this city, will inform their colored friends relative to these matters. You have done what was promised them four years ago by the General Conference, which met at New Orleans. This you owed to yourselves as well as to them and your country. They may not be prepared for this independent organization now, but all agree that it is the best to complete the plan adopted as soon as practicable. Let all lend a helping hand, and give them whatever assistance we can in this great work. They have much to learn, and, so far as we have observed, they are very anxious to understand the duties devolving upon them. One great object of the establishment of the Christian Index was to aid them in this organization. We wish to attend all their Annual Conferences and aid them all we can. When this work shall have been occomplished, we shall feel grateful to God that we have been spared to pay at least a portion of the debt we owe to this race of peole."

The Centenary Anniversary of Foreign Missions

10-13-16

By the Rev. J. S. Sherrill, D.D., Field Secretary of the Board of Foreign Missions.

Southwestern Christian Advocate

The missionary society of the Methodist Episcopal Church was born in 1819, under peculiar circumstances.

A Negro by the name of John Stewart, living in one of the towns of Ohio, had been somewhat miraculous converted. Soon after this turning point in the history of his life, he felt that the Lord had given him a special calling to carry the gospel to the Wyandott Indians. He entered upon this work and so successful was he that the attention of the church was attracted to the labors of this black man, that it soon set about a way whereby it might provide means to aid him in his work.

Here as we understand was the birth of the missionary society of the Methodist Episcopal Church.

The Church is preparing to celebrate the Centenary Anniversary of this great event in 1919. She is endeavoring now to organize her forces for the purpose of doing efficient and aggressive work from now until that time.

There are about two and a half years yet, in which to organize our moral, spiritual and financial forces, for the purpose of equipping ourselves to win a worlds wide victory for the kingdom of our Christ. Watch what has been the results of this small beginning.

There is the Board of Foreign Mission with its world wide work. The Board of Home Mission and Church Extension contending with the problems of the home land. The Woman's Foreign Missionary Society is endeavoring to change the conditions of the heathen woman from that of the beast of burden to a place of Christian woman and motherhood.

The Woman's Home Missionary Society is training the women of the home land to become better home makers, better mothers and better Christian workers for the home lands, and to inspire them to become consecrated workers for the foreign lands.

Doubtless at the beginning it was not dreamed that this society would become so extensive in its operation, but think of it; these four missionary forces of the Church are raising between three and four million dollars a year in order to carry forward the work of the kingdom.

To my mind there are three reasons why the Negro membership should be inspired to answer the call of the Church, of this world program, probably as no other people:

First: Because this organization of the society was inspired by one of our own race.

Second: Because of the noble band of white Christian women and men, that came from the north to the south to give themselves in service for our people, at a time when it meant so much to come south.

Not only did they give service but they gave millions of dollars as well, for our educational training, and assisted us in erecting churches and in building congregations.

Third: Because, there are one hundred and seventy millions of our own race, our kith and kin, blood of our blood, that are still in the throes of heathenism, fteischism and savagery, that must be reached and redeemed. Are not the above reasons sufficient within themselves to inspire us with a world wide vision for the salvation of mankind and especially as it relate itself to the redemption of Africa.

While our great church is a world church, and we are to be inspired by those memorable words of John Wesley, "The world is my parish," while we are to be world wide in our sympathy and love of humanity, still the great Church through the Board of Foreign Mission is anxious to see the nineteen colored conferences of the home fields line up back of Africa, and it does seem to me that with our new leadership on that vast vast continent in the person of Bishops Camphor and Johnson we ought to be inspired as never before to make a great sacrifice in order to furnish the necessary money and consecrated women and men to aid in transforming that black empire of Satan into an empire of righteous and Christian civilizaton. How is the work to be done?

Soon after the close of the general conference of Saratoga Spring, New York, Drs. S. Earl Taylor and F. M. North, called a worker's meeting in the mission rooms in New York, which was composed of bishops, returned missionaries, committees of the Board, and Field Representatives.

Among the many important questions dis-

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recovered she could furnish her blood for the serum that physicians believe not only insures immunity from the plague, but aids in cases already developed. From the interview with Miss Booth referred to above she is quoted in the following remarkable statement: "When the lives of many little children are concerned the smaller things that fill a young girl's leisure hours—swimming, yachting, golf, motoring—count for nothing at all. I should think no more of leaving them to follow a humane cause than I should think of leaving my room for breakfast."

Miss Booth is twenty-three years old. She is the founder of the Girls' National Honor Guard, and is its president. She is said to have obtained endorsement of the organization recently from President Wilson and the governor of every one of the United States, and to have increased the membership from five to more than fifteen thousand.

LINCOLN'S BIBLE FOR FISK UNIVERSITY

NASHVILLE, TENN.—President F. A. McKenzie made announcement to the public Friday that a Bible has just been received at Fisk University which was presented to Abraham Lincoln by a delegation of colored men at Baltimore in 1864. The Bible is to remain in the permanent custody of the noted educational institution for Negroes, having been sent direct to President McKenzie from Hildene, Manchester, Vt., by Robert T. Lincoln, son of the former President.

The book was received by the university at the chapel exercises Friday, but it is planned to have a special service later, when formal acceptance will take place. One of the speakers at the exercises Friday was Dr. S. W. Crosthwait, a local ardent Fisk supporter, who first made the suggestion that the book be turned over to the school.

President McKenzie, in making the announcement, read a number of letters that proved to be very interesting, and also delivered a short address, in which he declared that the gift would ever be regarded at the university as a sacred trust. The book is to be used at the school only upon very solemn and important occasions, it is understood.

President Lincoln, in accepting the gift from the colored people, was quoted as saying: "It is the best gift which God has ever given man. All the good from the Saviour of the world is communicated to us through this book. But for the book, we could not know right from wrong. Therefore, I return you my sincere thanks for the very elegant copy of the great book of God which you present."

The New York

In his letter to President McKenzie, Robert T. Lincoln, son of the great emancipator, said: "It has seemed to me better that this notable testimonial should be preserved in some institution where its resting place will be permanent, and I can think of no more fitting selection than the institution founded by Gen. Clinton Bowen Fisk, immediately upon the conclusion of a distinguished service in the war which resulted in the abolton of human slavery in our country."

President McKenzie also quoted from the speech of the Rev. S. W. Chase, the colored minister who acted as spokesman of the delegation which presented the book to President Lincoln. In part the Rev. Mr. Chase stated:

"Since we have been incorporated in the American family we have been true and loyal, and we now stand ready to defend our country. We are ready to be armed and trained in military matters in order to protect and defend the Star Spangled Banner. We come forward to present a copy of the Holy Scriptures as a token of respect to you for your active part in the cause of emancipation."

From EVENING TRANSCRIPT

Address: Boston, Mass.

Date SEP 8 1915

THE AMERICAN NEGRO AND JOHN BROWN

To the Editor of the Transcript:

I have not seen the remarks made in your columns on the recent meeting at North Elba, in commemoration of John Brown and his men who died in Virginia, between the fighting in Kansas and the Civil War that abolished slavery, as Brown had planned, by force. At that meeting negroes as well as white men were honored, by a dozen different speakers; among them Governor Herrick of Ohio, who presided at the Chicago Republican convention and is the party candidate for senator in Ohio; and a former governor of Louisiana. A colored citizen of New York, unable to be present, has written me as follows:

"I recently saw in the Boston Transcript, in reference to remarks made by you at the grave of Brown, that perhaps the negro was too busy to remember or think of John Brown. Not so. No educated negro has forgotten him. For twelve years I have been in the South, laboring with and for my people. There I was struck by the unanimity of opinion in all classes of the negroes whom I met, when they asked me the question, 'Would you go to war to fight for the United States in the time of stress?' I answered by saying, 'If New York State wanted me, and would accept me as a soldier, I would go under her banner; for she has treated me halfway decently. But I would not go for the Southern States, for they have not treated me as a citizen, and I owe them no citizen's obligation.' This was the underlying thought, without exception, of all negroes with whom I have come in contact, from the half-witted to the trained ministers of the gospel. While the negro swells the representative power of the South, he has no voice or vote; nor is he represented, but generally misrepresented, to his hurt, and the injury of the North."

He asks me to give him a word of advice in this dilemma. I have written him: "While you and your people are unhandsomely treated in this matter, I still recommend you to enlist and defend your State. It is your State as much as ours; and a handsome readiness on your part will bring you more satisfaction than an imitation of their shabbiness possibly could. They may not thank you, but they will appreciate it."

F. B. SANBORN

Concord, Mass., Aug. 30, 1916.

Historical — 1916

1784, About this time Andrew Bryan began to preach to ~~[illegible]~~ the congregation of black heirs left by George Liele ~~[illegible]~~ Savannah.

1780 About this time George Liele gathered a congregation of Negroes at Savannah. "A poor Negro, commonly called, among his own friends, Brother George, has been so highly (over)

Dec. 12, 1866 ✓

"An Act to provide for Education & to establish a general system of Georgia Schools" become a law. Did not go into effect. Reconstruction [illegible] 1870 plan (over)

5. List of battles during Civil War fought in Virginia in which Negro soldiers participated. The first of these battles was at Wilson's Wharf, May 24, 1864. From that time until the fall of Richmond Negro troups were engaged in Virginia. Other battles in this state in which they fought were: Appomatox Courthouse, Chapins Farm, Deep Bottom, Farmville, Hatcher's Run, and the assaults on Petersburg.

1790. African Baptist Church, Lexington, Ky., Organized. 1820, Split into First Baptist Church and Pleasant Green Baptist Church.

St. Erasmus & St Mauritius After the painting by Gruenwald at Munich.

St Mauritius is represented as being a Negro.

1878, July 3, First colored Lutheran Church in United States ~~[illegible]~~ "St Paul's Evangelical Lutheran" organized at Little Rock Ark. Mrs Leahow Jones one the four charter members ~~[illegible]~~ died Feb. 5, 1915. Left her property valued at $1,800.00 to St Paul's.

The Negro & Dryades Universe in Cincinnati before the War. The Journal of Negro History Vol. 1. No 1. 5-6 Jan. 1916

Historical - 1916

N NEGRO SLAVERY EXISTED THE STATE OF CONNECTICUT

Was Instituted Early and Found Its Way Into Establishments of Men of All Classes, Including Some Ministers. Steady Growth of Sentiment Against it Finally Came to Surface in Abolition—Gay Days When Black Governor Was Elected by the Slaves—Dark Colored Soldiers Who Won Their Freedom Fighting for Masters.

The article printed below is a condensation of a lecture written by Frederic Calvin Norton of the editorial staff of The Courant of Hartford, Conn. It appears in The State by courtesy of Mr. Norton, his permission having been given upon request by The State. It will be read with keen interest by students of history in South Carolina.

Mr. Norton is the author of historical works relating to Connecticut. The lecture on "Slavery in Connecticut" has been delivered in many cities of New England.

Contrary to the usual notion, the first slaves in Connecticut were not negroes, but Indians taken in battle and afterwards distributed among the settlers. The first Pequot war, for instance, furnished a large number, even a superfluity of servants of this character. There is, however, reason to believe that the two institutions of Indian and of negro slavery coexisted for a period, for in the famous "Articles of Confederation" of 1643 provision was made for the distribution among the inhabitants of "persons, as well as lands and goods, taken in the waste of war." Whether, on the other hand, the deed given by William Holmes of Windsor, in 1638, to Matthew Allyn of Hartford, wherein he speaks of all "the lands, houses, servants, goods, etc.," meant negro or Indian slaves, or servants pure and simple, we can not say; but it is certain that Africans were introduced into the colonies as early as 1620, and the fact that slavery existed in New Haven colony in 1644 shows that the custom was rooted in the very earliest history of the State. It must be said in extenuation that the early settlers were but following the practice obtaining in England, their mother country, from the time of Elizabeth, with the difference that the slaves in England were not black, but white; again, that if we were among the first to introduce African slavery, we were among the first to abolish that institution.

The First Black Slave.

Benjamin Trumbull, the eminent historian, maintained that the first black slave owned in Connecticut was Louis Berbice, killed at the Dutch fort in Hartford by Gysbert Opdyke, in 1639. It is certain that ownership of negroes was common among the leading statesmen of our early history. Theophilus Eaton, the first governor of New Haven colony; John Talcott of Hartford; Edward Hopkins, second governor of Connecticut colony and founder of the famous Hopkins grammar schools, were all owners of slaves. John Pantry of Hartford owned them and the inventories of the estates of Col. George Fenwick in 1660, and of John Latimer in 1662, show those eminent gentlemen to be in a like category. Not only so, but many even of the leading clergymen were slave owners, and many deacons, the highest both in church and in state. The saintly John Davenport, pastor at New Haven, the accomplished and versatile Joseph Elliott of Guilford, the Rev. Timothy Woodbridge of Hartford, the Rev. Jared Elliott of Killingsworth, the Rev. Nathaniel Chauncey of Durham, and the Rev. William Worthington of Saybrook, all owned slaves and disposed of them in their wills as of any other property.

What the status of slave ownership was and how strongly the custom was upheld by the officers of state, a case which came up for trial before the county court, in Hartford, in 1703, well illustrates. A slave, Abda by name, the property of Capt. Thomas Richards of Hartford, escaped and was sheltered by Capt. Joseph Wadsworth of the same town. This gentleman opposed a constable executing a writ of arrest on Abda, and Abda brought a countersuit against Capt. Richards claiming damages, 20 pounds sterling. The verdict of the court rested with Abda, for it awarded him damages of 12 pounds and virtually established his freedom.

Slavery Upheld.

That the fact that the slave was a mulatto, the son of an Englishman, had probably weighed with the court no doubt influenced the general court to whom the case was appealed in October, 1704. Here the former decision was reversed and the fugitive was ordered to be returned to his master. The opinion of the governor, Gurdon Saltonstall, himself a minister of the gospel, is very interesting as showing the executive's belief in the practice. He said: "According to the laws and constant practice of this colony, and all other plantations (as well as the civil law), such persons as are born of negro bondswomen are themselves in like condition, that is, born in servitude. Yet it saith expressly that no man shall put away or make free his negro or mulatto slave, etc., which undeniably shows and declares an approbation of such servitude, and that mulattoes may be held as slaves within this government." Yet it does not appear that individuals owned so large number of slaves in early times as in later years for the largest owner in the colony was Godfrey Malbone, a wealthy gentleman, a graduate of Oxford and a resident of Brooklyn. Dr. Fowler asserts that he had between 50 and 60 slaves on his extensive estate which was modeled in the English fashion, and that descendants of them were living as late as 1874.

We have seen that clergymen owned slaves and that the Rev. Gurdon Saltonstall, as governor, could find such ownership even in the case of mulattoes legal and commendable.

George Whitfield, an able English divine, and close friend of the elder Jonathan Edwards, went so far as to recommend the use of slaves; and it stands upon record that the learned Ezra Stiles, president of Yale college, "once sent a barrel of rum by a slave ship, to the coast of Africa, to be exchanged for a negro; and one was procured and brought home to him to Newport." This nefarious business of importing slaves (which the learned and pious Stiles then consciously or unconsciously abetted) was very lucrative, for a slave in the early part of the 18th century brought from 60 shillings to 35 pounds, and later from 75 to 125 pounds, sterling, but the trade was usually clandestine.

In the opinion of one authority slave traders were usually ashamed of their vocation and in some instances denied being engaged in it, but not a few mariners amassed large fortunes in the traffic. The slaves most prized were those imported from Guinea; for they were, according to the best reports, the most intelligent and altogether the most desirable. These more than others formed their habits according to the standard of morality of the masters, attended church regularly, and led otherwise exemplary lives. How far the master's influence extended is shown by the fact that the slaves of the clergy of Connecticut were "distinguished for their Puritan piety and their high appreciation of civil and religious liberty."

This condition of things possibly arose from the imitativeness of the blacks as well as from the patriarchial nature of the institution. So much was the slave a part of the family that in every meeting house there was an "African corner" where the slaves must sit while attending divine service. In one town, to be sure, the seats were hidden from the rest of the congregation by a tall board partition. It was even the custom in Puritan families to catechise the slaves Sunday noon, regarding the sermon preached in the morning, a simple method by which many an ignorant black learned the fundamental truths of Christianity. Such authority as this would indicate and the freedom accorded by the statutes to the masters gave them golden opportunity to be rigid if they so desired. That these privileges were not abused is attested by the extraordinary affection which often existed between owner and servant.

Followed Other Paths.

If the slave was imitative in these more serious lines, much more was he in his amusements. We read, for instance, in early colonial history, of balls given by the blacks of a town, events of much pomp and splendor; military training days of a rather uncertain character and on a greatly reduced scale were regularly held; the slaves even went so far as to hold an annual election for governor.

This event Dr. Steiner says was "unique to Connecticut." At any rate, it has been given considerable prominence in local histories, and although the whole proceeding was hardly more than a huge farce, it was of some importance at the time. It seems that there were negro governors in several towns and that each was really at the head of the slaves in that immediate vicinity.

Dr. Fowler makes mention of a negro governor in the little town of Durham, and Miss Caulkins gives a graphic description of an election in Norwich. There was evidently a governor in the capital of the State, one in Derby and one in Norwich, but although it is highly possible that they existed elsewhere I have found no mention of them. Whether there was one governor who exercised authority over all other "governors" throughout the State or not, it is impossible to say. Some writers to think that [illegible] but after a thorough investigation of the subject I am unable to find it to be a certainty.

One "Able to Flog."

But the annual election of these local governors usually took place the Saturday after election day; according to Steiner it took place as late as 1820 but other writers give a later date. The candidate was elected largely by proxy; he was usually "one of much note—of imposing presence, strength, firmness and volubility; who was quick to decide, ready to command and able to flog." This last was probably a very important qualification. He was the adjuster of serious disputes among the negroes, imposed fines and penalties for "gross and immoral conduct" and acted as a sort of supreme arbiter among his people. He displayed every evidence of regal authority; some of them even claimed descent from the kings of Africa. Miss Caulkins tells us that in the cemetery at Norwich was a gravestone with the following inscription thereon: "In memory of Boston Trouwthrow, governor of the African tribe in this town, who died 1772, aged 66." She adds: "After the death of this person, Sam. Huntington (slave to the governor of that name), was annually elected to this mock dignity for a much greater number of years than his honorable namesake and master was to the gubernatorial chair of this State."

After the negro governor was declared elected and inducted into office, if such it might be called, the whole black population formed an "election parade" in which the borrowed horses, saddles and trappings of their masters figured prominently. The black king, as he was graciously dubbed, was escorted through the streets of the town while the din of fiddle, fife, drum and brass horn filled the air with an unearthly noise which the blacks themselves modestly described as a "martial sound." "It was amusing to see the sham dignitary, after his election, riding through the town on one of his master's horses, adorned with plated gear. An aide rode on either side and the governor, puffing and swelling with pride, sat bolt upright, moving with a slow, majestic pace, as if the universe was looking on. When he mounted or dismounted an aide flew to his assistance, holding his bridle, putting his feet into the stirrups and bowing to the ground before him. The great mogul in a triumphal procession never assumed an air of more perfect self-importance than did the negro governor at such a time." After the parade the slaves repaired to a room where a great feast was spread, of which they all partook, and it was not unusual for the day's performance to end in a drunken riot.

Needed Good Direction.

On the whole the ordinary slave without an overseer was a lazy, improvident individual. He was often an excellent cook, often he played the less important role of amusement maker to his master. One owned by the Rev. Jonathan Todd, minister in East Guilford (Now Madison) was so expert a fiddler that on many occasions the parson invited the young people of the village to his house "to hear Tom play on his fiddle." But in general the slave was his master's ward, and it is not difficult to realize that slaves in Connecticut held during the 18th century were far better off than after emancipation. Prof. Fowler tells us that they were kindly treated in most cases, that every slave holder was bound by custom to furnish negroes with clothing, food and to care for them when by reason of old age they were unable to care for themselves. The early records of New Haven colony, for instance, make mention of John Cram and Lucretia, his wife, slaves to Theophilus Eaton. They became old and refractory, so that their master set apart for their use two acres of ground on which he caused to be erected a comfortable house. There the old pair lived and died, happy and contented.

The negro nature being what it was it was impossible that the slaves' privileges should be far-reaching. Some times a slave might upon the death of his master choose with which son he wished to live, but of public privilege, at least in the early part of the 18th century, he had none.

in 1717 the freemen of New London in a town meeting largely attended voted to "utterly oppose and protest against Robert Jacklin, a negro buying any land in the town, or being an inhabitant." They sent a strongly worded petition to the general assembly urging that body to pass a law that "no person of that color (black) may ever have any possessions within the government." Their application met with speedy approval, for the month following the assembly passed a bill "prohibiting negroes purchasing land without liberty from the town" and, adds Trumbull, "from living in families of their own without such liberty." Later in the century the status of the slave had slightly changed; there was an agitation for emancipation, and the slave himself had earned a further title to respect by his service in the Revolutionary war.

First Emancipation Step.

The first official record concerning his employment in the Continental army was in 1777, when the general assembly appointed a committee "to take into consideration the state and condition of the negro and mulatto slaves in this State, and what may be done for their emancipation."

The Hon. Matthew Griswold was the chairman of a committee which reported in effect as follows: If slaves could obtain by "bounty or hire" a sum to be paid their masters which would equal in value the sum they were judged to be worth by the selectment of the town, they should be allowed to enlist in the Connecticut line and be henceforth de facto free and emancipated. A clause was added which made the master exempt from the future support of the slave, even in case of disability or old age. The report failed in the upper house, but at the same session an act was passed whereby slaves of "good life and conversation" when adjudged by the selectmen to be suitable persons for the army, were put into service and the master freed from further support of them. Many a slave enlisted, and, writes J. Hammond Trumbull, "neither the selectmen nor the commanding officer questioned the color; white and black, bond and free, if able bodied, went into the roll together, accepted as the representatives or substitutes of their employers." Many masters, actuated either by money or motives of humanity, freed their slaves to allow them to go into the army. In Meig's regiment one whole company was made up of slaves. This company was commanded by Capt. David Humphreys, one of the authors of the celebrated "Anarchiad," and aide to Gen. Washington; Dr. Steiner says that Humphreys took command after others had refused and remained at the head until the declaration of peace in 1783.

Slaves but Brave Men.

Many slaves, both in this regiment and elsewhere, displayed superior bravery when death was imminent. Wilson instances the case of a negro, Lambert by name, who at Fort Griswold, September 6, 1781, slew the British officer, Bromfield, who murdered Col. Ledyard; he then fell, "pierced by 33 bayonet wounds," as true a hero as ever lived.

J. Hammond Trumbull, in describing the efficiency of slaves as soldiers, writes: "So far as my acquaintance extends, almost every family has its tradition of the good and faithful service of a black servant or slave, who was killed in battle or served through the war and came home to tell stories of hard fighting and draw his pension. In my own town I remember five such pensioners, three of whom, I believe, had been slaves." As late as 1840, Oliver Mitchell, a black Revolutionary soldier, died of a fit in his boat on the Connecticut river. He had but just drawn his pension at Hartford and was returning to his home up stream.

Many wills are in existence showing how citizens of Connecticut disposed of their slaves the same as any other property. The most unique of them all was recently discovered in Guilford.

In the possession of the First Congregational church of Guilford, Conn., is a silver communion cup of quaint design, the inscription on which shows that it was presented by the will of Mrs. Ruth Naughty, who died in 1775.

Mrs. Naughty's will has recently been found in the town hall on Guilford green by Deacon John W. Norton. It contains among other odd clauses the clause bequeathing the old communion cup which her townsfellows used for 130 years. Mrs. Naughty was a prosperous widow, who outlived her husband by many years. Her house stood facing the old Guilford green in which her husband lay buried, and she followed him to her grave four years after she had put her name to the will.

Set Them Free.

Most interesting of the clauses of the document are those relating to the disposition of her slaves. She says:

"Imprimis: My just debts and funeral charges being first paid, whereas my late husband, Mr. David Naughty, late of Guilford, deceased, by his last will and testament (whereof I was made executrix) ordered that after my decease his negro man named Montross, and his negro woman named Phillis, and their son (a negro boy) named Pompey, and any other children that should be born of said Phillis should all be made free and no longer servants or slaves, and whereas the debts from the estate of said deceased surmounted the personal estate as per inventory, so that I might lawfully have sold said negroes for the paying of said debts or have kept them as slaves to my own estate, but by divine blessing on labor and industry I have paid all the debts of my said husband out of my own estate so far as said negroes and several other necessities amounted to. But I being willing that the two old negroes (Montross and Phillis) should enjoy their freedom and the legacies which by my said husband's will were given to them, my will is that said Montross and Phillis be free and no longer servants or slaves, and that my husband's will may be fully performed in respect to them.

"Item. As to said Pompey and the other children which have been born of said Phillis since the date of my said husband's will, viz., Moses, Aaron and Candace, thinking it better for them to live in some regular and religious families as servants than to enjoy freedom, I have with their free consent and choice when they were come to years of discretion bound them out by indenture for life (viz.) the said Pompey to Mr. Ebenezer Down of said Guilford, Moses to Rev. Amos Fowler of said Guilford, Aaron to Mr. Levi Hubbard of Guilford, and Candace to Mr. Ebenezer Parmalee of said Guilford and Ann his wife, during their lives, and after their decease to Ensign Hooker Bartlett and Ruth his wife, and it is my will and I do give the said Pompey to the said Ebenezer Down, and I also give the said Moses to the said Amos Fowler, and I also give the said Aaron to the said Levi Hubbard. I also give the said Candace to the said Ebenezer Parmalee and his wife during their lives, and on their decease to the aforesaid Hooker, they and each of them performing what they are by indenture bound to do."

Did Not Forget Them.

Mrs. Naughy was not forgetful of her negroes' welfare, for to each of the men was left money and to Phillis and Candance wearing apparel. In addition she made this provision for the freed man and woman:

"Item. My will is that my gold chain and locket, my ring and piece of gold, my two silk damask frocks, my silk quilt, my furbelowed scarf, my broadcloth riding hood and head, together with all the remainder of my movable estate, be sold and the money that shall rise upon said sale together with all the money that may be due me by bonds or notes or book or any other money that may be in the house or elsewhere belonging to me shall be loaned upon good security (except what money is or shall be otherwise disposed of in this my will) and the interest thereof from time to time shall be disposed of for the maintenance of my two old negroes, viz.: Montrose and Phillis, or to either of them that shall stand in the most need of it, and the principal shall not be disposed to them except the necessitous circumstances of either or both of them may require it, in which case it may be disposed of for their relief."

David Naughty's will is also interesting. An inventory of his property taken in June, 1739, showed his estate to be worth 2,191 pounds. A few entries show the class of trade to which he catered, or of the taste of his customers, or both: Goods in shop and wine in cellar, 698 pounds; 65 gallons rum and 26 molasses, 197 pounds; negro man and woman, 190 pounds; negro boy, 100 pounds; negro girl, 105 pounds.

Fought for Freedom.

It has been said that many masters freed their slaves to make soldiers of them and it can not be doubted that the aid thus furnished to the masters in the struggle for freedom was a factor in the movement for freeing the blacks themselves. It must not be supposed, however, that this was the initial step; nor must we fall into that other error of supposing that the sole or controlling motive was humanitarian. It may possibly be true, as a prominent writer has said, that the importation of Africans into the State reduced the price of labor to such a degree that the services of freemen were not required and that this consideration influenced the legislature to some extent, but it is quite evident from the records of the 20 years previous to 1874 that the ceaseless, uncompromising agitation against slavery carried on by the clergy of the State was the real reason for the extinction, within Connecticut borders at least.

Before the opening of the Revolutionary war, then, the sentiment against slavery and particularly against the slave trade, had considerably grown. For ten years—1774, there were many eloquent sermons hurled from pulpits all over the States against slave owners and traders. About 1776, the Rev. Samuel Hopkins, pastor of a church in Housatonic (now Great Barrington, Mass.), but a native of Waterbury, a man of great power, issued a "dialogue," wherein he proved beyond doubt that it was the plain religious duty of every slave owner to liberate his slaves. This "dialogue" was interestingly written and had its mission. As the sturdy Connecticut farmer, sitting before the fireplace after a hard day's work, read this little pamphlet, he was probably brought for the first time to realize the wickedness of African slavery.

The Abolition Movement.

The younger Jonathan Edwards also published an anti-slavery pamphlet: "The Injustice and Impolicy of the Slave Trade;" both from the pulpit and from pamphleteers, in 1776, petitions began to be presented to the general assembly praying for the emancipation of slaves in Connecticut. Public opinion at last turned the tide and the agitators saw their hopes realized, for in 1784 the legislature passed the first emancipation law. In this important issue Connecticut has the honor of being about the first to commit herself.

The law, originally drafted, I think, as early as 1780, provided for a gradual emancipation, whereby every negro or mulatto child born after the first of March, 1784, should not be held as slave after reaching the age of 25 years. Although this law was not radical, it was meant by its author to be very firm, for slave owners who did not file certificates of birth of slaves at a specified time or within six months of that date were required to pay a fine of $7 for every month overdue. Although the use and importation of Africans had been believed in and countenanced by the best citizens, yet such eminent statesmen as Roger Sherman and Oliver Ellsworth, our representatives in the constitutional convention of 1786-7, came out boldly against the traffic, and the former declared it to be iniquitous. The law worked silently and steadily, and when, in 1848, the act was passed which did away with slavery in this State forever, there were, according to the eminent authority, John Hooker, only seven slaves in the State.

Results in Doubt.

Whether the liberation of the blacks was a benefit to them as individuals or not has been a matter for grave dispute. Undoubtedly it was sometimes an injury both to master and to slave, but Prof. Fowler avers that his experience in gathering testimonials for 40 or 50 years regarding this question convinced him that emancipation was more advantageous and less injurious to the slave. Noah Webster, however, writing about the time of emancipation, took a dismal view of the case. He said: "Slaves born and bred beneath the frown of power, neglected and despised in youth, they abandon themselves to ill company and low, vicious behavior, till their habits are formed, when emanuission instead of destroying their habits and repressing their corrupt inclinations, seems to afford them more numerous opportunities for indulging both."

In direct opposition to this doleful opinion of the great lexicographer, Prof. Fowler, an unimpeachable authority, says that in talking with men born in Connecticut not far from 1760, he learned that slaves in this State "were more moral, religious, had larger families of children and lived longer than their free brethren." This is the opinion of a man who made a study of slavery in its every aspect.

The condition of the blacks under slavery is very comprehensively reviewed by Tapping Reeve, the famous head of the more famous Litchfield law school (now the Yale law school), in his able work entitled "Domestic Relations."

But Few Slaves Left.

"In 1816," he says, "it is difficult to find in the State of Connecticut a slave." In discussing the relations between master and slaves, he writes: "The master had no control over the life of his slave. If he killed him, he was liable to the same punishment as if he killed a freeman. A slave was capable of holding property in the character of devisee or legatee. If a slave married a free woman with the consent of his master, he was emancipated, for his master had suffered him to contract a relation inconsistent with a state of slavery. The master by his consent has agreed to abandon his right to him as a slave."

Notwithstanding the beneficent working of the law and the desire of the law makers to do away with slavery, the records of events show an evident desire on the part of the public still to antagonize negroes individually, whether bond or free. In the year 1831 a movement was inaugurated at New Haven, by the friends of the blacks, to establish there a college where negroes might receive a proper education. But a large mass meeting of prominent citizens passed strong resolutions against the project; they declared in vigorous language they were utterly opposed to abolition sentiments. So strong was the feeling that the legislature in sympathy with this meeting passed, two years later, an act which rendered the establishing of schools in Connecticut for the instruction of pupils from other states unlawful. The excuse for its passage was given that such schools would tend to the great increase of the population of the State and thereby to the injury of the people." How an increased population could be an injury to the people was not explained, probably the wiser course. But it was under the provision of this act that a famous prosecution was made, which attracted widespread attention, not only in this but in many other States.

A Leading Case.

Miss Prudence Crandall opened a young ladies' school in the small town of Canterbury. She had taught with marked success in other places and the leading citizens of Canterbury prevailed on her to remove thither. This she did and opened the school in the fall of 1831. Miss Crandall prospered until she allowed a colored girl, the daughter of a respectable resident of the town, to become a pupil. It appears that Miss Crandall had access to Garrison's anti-slavery paper, The Liberator, and had imbibed from it sentiments decidedly favorable to abolition; she therefore had no hesitation in starting the girl on a course of study which would enable her to "teach colored children." This innocent act precipitated a little storm, in-

(See Next Card)

Historical — 1916

(From foregoing card)
"When Negro Slavery, etc."

stigated by the wife of an Episcopal rector residing in the town, and a general boycott was declared. This fierce opposition only nerved the brave little woman in the determination to carry out her designs; she soon afterwards made the public announcement that she proposed opening a school for "little misses of color." The ire of the townspeople was thoroughly aroused. At a public town meeting held in the Canterbury meeting house, March, 1833, resolutions were unanimously adopted denouncing and vehemently opposing the opening of the school for colored girls within the limits of the town; a committee was appointed to confer with Miss Crandall and persuade her to abandon the project. At a second town meeting a committee was appointed to apply to the next legislature for a law to meet the case and as a consequence the disgraceful law of 1833, alluded to before, was passed.

Showed Their Feelings.

From this time on her school was treated with an extreme of lawlessness which would have astounded even a party of Western cowboys. Unruly boys, encouraged by their seniors, created an unearthly noise in front of her school and threw rotten eggs and other offensive missiles. She and her pupils were even debarred from purchasing goods at the village store. She was warned that if she continued teaching colored children not residents of Connecticut, the law would be rigidly enforced, and, in very truth, on the 27th of June, 1833, the amiable Quaker schoolmistress was arrested and committed by a justice of the peace for trial before the Windham county court in August. Her friends refused to furnish bonds, preferring rather to let the law take its course; accordingly, Miss Crandall passed one night in a cell previously occupied by a condemned murderer. Bail was, however, furnished by an unknown person next morning, but the fact rather turned public sentiment in her favor, for the Hon. Arthur Tappan of New York, the famous ahti-slavery agitator, notified Miss Crandall's friends to spare no cost in obtaining the ablest lawyer in her defense. The case of the State vs. Crandall came to trial before Judge Eaton at Brooklyn on the 23rd of August, 1833. The jury stood seven for conviction and five for acquittal and the case was brought before Judge Daggett in the October session of the superior court. The verdict afain went against Miss Crandall. Her counsel appealed to the supreme court of errors, where the case was heard on the 22nd of July, 1834. Here the previous decisions were reversed on the ground of "insufficiency of information." The school was continued through this long, bitter controversy, but popular indignation did not decrease. The prosecution having failed in the courts, the thirst for vengeance broke out afresh; the officers of the Congregational church refused to allow Miss Crandall or her pupils to worship within its walls; her barn was set on fire, fortunately without had results; and on the night of September 9 a crowd of men and boys attacked the house; breaking all the windows and doors and almost totally ruining the structure. After this barbarous outrage the school was discontinued and the miserable affair came to an end, yet the little town in justification of its conduct placed this resolution upon its records: "That the government of the United States, the nation with all its institutions, of right belongs to the white men who now control them, that our appeal to the legislature of our own State in a case of such peculiar mischief was not only due to ourselves, but to the obligations devolving upon us under the constitution. To have been silent would have been participating in the wrongs intended. We rejoice that the appeal was not in vain."

The Conflict Irrepressible.

Numerous incidents of the irrepressible conflict in Connecticut might be cited. The famous "Amistad case" began in 1839 and ended only in 1844 in the supreme court of the United States. A signal legal victory was won by the friends of the blacks. Former Governor Roger Sherman Baldwin of New Haven and ex-President John Quincy Adams of Boston. The Spanish vessel Amistad was brought into New London harbor in 1839 by a revenue cutter, having been found drifting along the coast of Long Island, in the possession of a number of Africans. A Spaniard on shipboard said that he with a companion had undertaken to transport a cargo of slaves, recently imported from Africa, from one Cuban harbor to another. In the dead of night, he said, the slaves rose in mutiny, slaughtered his comrade and spared his life in order that he might navigate the boat. The slaves were taken ashore and cared for, but the Spanish minister at Washington immediately made a demand upon our government for the restoration of the ship and cargo. The first court of inquiry by the federal authorities was held on the Amistad in New London harbor. Later the negroes were taken to New Haven and up the canal to Farmington, and then to Hartford.

Freed the Negroes.

President Van Buren hastened to comply with the request of the Spanish minister and the case was brought to trial at once. Baldwin became strongly interested in the case and became counsel for the negroes. He carried it through the district and circuit courts of Connecticut against great odds, up to the supreme court of the United States. In that court Baldwin had associated with him the venerable ex-President Adams. Gov. Baldwin's plea for the captives before that body was so profound that it led Chancellor Kent to rate the New Haven lawyer "with the leading jurists of the day." Both Adams and Baldwin had the great satisfaction of securing a verdict for the negroes, and they were returned to their native land.

At public meetings held in Hartford and New Haven in 1835, the abolitionists were roundly denounced for sending their "inflammatory literature" into the Southern States. Gov. Isaac Toucey himself presided over the Hartford meeting. Later in 1850 there is record of a transaction, significant as showing the evolution of public feeling. Joseph R. Hawley, agent, purchased for John Hooker, Esq., of Hartford, the Rev. James Pennington, D. D. ("Jim Pembroke"), an escaped slave who had previously served as pastor of a church in that city. He was fearful of capture after the passage of the fugitive slave law and had adopted the means of going to Canada and afterwards to Germany to obtain his freedom. Mr. Hooker paid $150 for the doctor of divinity, owned him one day and then executed a writ of manuission.

The sentiment against the abolitionists throughout the State was certainly bitter, yet through the work of The Christian Freeman afterward known as The Charter Oak, with the able Burleigh as editor, the cause was continually agitated and steadily advanced. In 1840 James G. Birney, candidate of the Liberty party for president, received only 174 votes; four years later he got 1,943. In 1852 John P. Hale received 3,160, and but two years later the candidate for governor obtained 19,465. In 1856 Fremont, for president, carried the State with 42,715 votes, and from then on the gain was rapid, placing Connecticut in the Republican column for many years.

STATE OF MISSISSIPPI

Mountain Region Has GREATER NEGRO POPULATION THAN CAUCASIAN.

3/23/16

African Methodism Under Bishop Conner Is Holding Its Own With Other Religious Bodies.—Some Statistics as to Population and the Religious Activities of the Inhabitants.—Percentage Greater Than in Most States.—A Rural State.

(Special)

We promised to bring out a Mississippi Edition, but up to this hour we have not secured all the information we desire about this great State.

There are two States of the United States which had at the last census, more than a million Negroes—Georgia and Mississippi—Georgia had 1,176,987, and Mississippi 1,009,487. There are two states which have more Negroes than whites—South Carolina and Mississippi—55.2 per cent. of South Carolina's population being classed as Negroes and 56.2 of Mississippi. There is but one State which has a million Negroes in it and less than a million whites, or a million Negroes in it and more Negroes than whites, and that State is Mississippi.

The State in which the Negroes are most thickly settled is Mississippi. Of the 52 counties in the United States where there are more than three Negroes to one white 17 are in Mississippi, while the only county in the United States where the Negroes outnumber the whites nearly twenty to one, is Issaquena County in Mississippi. Yet in all of the State of Mississippi there is not a single city which has one-seventh as many people in it as Washington, D. C., Philadelphia, New York, New Orleans or Baltimore. More Negroes live in a single ward in New York than live in the four largest Mississippi cities. Mississippi is essentially a rural state. Its largest city has not as many people as are found in some of the smaller wards of Philadelphia.

The first Methodist organization in Mississippi took place in 1799, and in this organization were eight persons, six whites and two Negroes. This was in Washington, Miss., and was the first Methodist church south of Tennessee and west of Georgia. In 1805 there were 132 white members and 72 colored. In 1815 there was a decrease in white membership of 122, and an increase of colored members of 60. In 1816, the year Richard Allen started the A. M. E. Church, the Mississippi Annual Conference of the M. E. Church was organized, with 1,531 white members and 416 colored in the Mississippi District. In 1844, when the M. E. Church South withdrew from the M. E. Church, there were in Mississippi 13,267 white Methodists and 7,799 Negro Methodists. Negroes were a constituent part of Mississippi Methodism from the very beginning, and some of the best charges in the State were Negro congregations, appointment to which was eagerly sought by white ministers of ability. Rev. John G. Jones, in his "History of Methodism in Mississippi," says of the work among colored people as far back as 1835, "Colored missions were greatly multiplied at this Conference (1838), some of which were supplied by some of the best traveling elders, and others by some of the most talented local preachers. The work among the colored people was not all left to the missionaries, but was still kept up by the circuit pastors wherever it could be continued in connection with the regular pastoral churches." In 1845 it was stated that "some of the colored charges, especially those in the valley between the Mississippi and the Yazoo Rivers, became the best-paying circuits in the Conference." Planters arranged always to have the Gospel preached to their slaves, and put aside money for them. Among the preachers who delighted in the work among Negroes was one Lowell Campbell. " 'Give me the Negroes, if you please," he would say to the bishop, "and he entered into the work with a vim," says Mr. Jones.

At the close of the Civil War there were probably between 20,000 and 25,000 Negro Methodists in the State of Mississippi. The A. M. E. Church came immediately after the war, and the people flocked to it. In 1868 the Mississippi Annual Conference was founded by Bishop Shorter. United States Senator Hiram R. Revels was its first secretary. The Church grew so that in 1877 the North Mississippi Conference had to be set apart, and in 1893 the Central Mississippi Conference, and in 1899 the Northeast Mississippi Conference, and in 1911 the East Mississippi Conference, and in 1915 the Northeast Mississippi Conference.

County	No. of Preaching Points.	Negro Population.
Tunica	14	16,910
De Sota	14	17,572
Marshall	4	19,342
Benton	0	5,037
Tippah	0	2,801
Alcorn	1	4,275
Prentiss	0	2,875
Tishomingo	0	1,089
Tate	9	11,535
Coahoma	18	30,382
Quitman	11	8,864
Panola	2	21,224
Lafayette	2	9,964
Union	0	4,216
Pontotoc	0	4,727
Lee	2	10,667
Itawamba	0	1,198
Bolivar	34	42,763
Sunflower	21	23,281
Tallahatchie	11	20,180
Yalobusha	11	11,181
Calhoun	1	3,812
Chickasaw	1	12,714
Monroe	4	19,535
Leflore	13	30,628
Grenada	15	11,161
Carroll	8	13,475
Montgomery	4	8,927
Webster	1	3,286
Clay	6	14,105

County	Preaching Points.	Population.
Choctaw	0	4,169
Oktibbeha	0	12,675
Lowndes	1	24,784
Washington	27	41,600
Holmes	14	31,197
Attala	3	13,219
Winston	2	6,863
Sharkey	4	13,967
Yazoo	21	35,502
Madison	0	27,298
Lake	5	6,171
Neshoba	0	2,949
Kemper	0	11,691
Issaquena	7	9,946
Warren	8	26,191
Hinds	12	45,407
Rankin	3	14,249
Scott	14	6,896
Lauderdale	4	21,875
Newton	3	8,950
Claiborne	8	13,608
Copiah	5	19,981
Simpson	2	5,969
Noxubee	0	23,947
Jackson	0	5,467
George	0	1,327
Harrison	6	10,643
Hancock	3	4,339
Paul River	3	2,422
Green	0	1,347
Perry	6	2,581
Smith	1	2,899

Jasper	1	9,013
Clarke	7	10,262
Jefferson	12	14,287
Adams	14	18,908
Franklin	2	6,823
Lincoln	12	12,054
Simpson	2	5,969
Lawrence	1	5,147
Jefferson Davis	1	6,757
Covington	6	5,224
Jones	8	8,417
Wayne	3	5,843
Wilkinson	11	13,904
Amite	2	12,590
Pike	10	17,597
Marion	3	6,063
Lamar	6	3,619
Forrest	6	7,683

WHERE THE CHURCH IS.

The map shows that the largest number of churches is in the Mississippi Valley. The largest number of preaching points in the State is found in Bolivar County, 34, with a population of 42,763; Washington County, 27, with a population of 41,600; Sunflower County, 21, with a population of 22,281; Yazoo County, 21, with a population of 35,502. When it is considered that the Baptists and other Methodists are strong in these sections one becomes convinced that there are probably preaching places enough even if these need to be greatly strengthened in membership.

When we go to the eastern part of the State called the "hill" section, we find far less churches among the people. In fifteen counties there is no A. M. E. Church whatever, although some of these counties have as many as 20,000 Negroes in them. In others there is but one preaching point. Here, obviously, is opportunity for spreading the Church.

The counties having no churches are:

Benton,	population	5,037
Tippah	"	2,801
Prentiss	"	2,875
Tishmingo	"	1,089
Union	"	4,216
Pontotoc	"	4,727
Itawamba	"	1,198
Choctaw	"	4,169
Oktibbelia	"	12,675
Madison	"	27,298
Neshoba	"	2,949
Kemper	"	11,691
Noxubee	"	23,947
George	"	1,827
Green	"	1,347

The counties having only one A. M. E. Church are:

Alcorn,	population	4,275
Calhoun	"	3,812
Chickasaw	"	12,714
Webster	"	3,286
Lowndes	"	21,784
Smith	"	2,899
Jasper	"	9,013
Lawrence	"	5,147
Jeff. Davis	"	6,757

Mississippi is essentially a rural State. It is the only State in the South, and one of the very few in the country which has not a single city with 25,000 inhabitants, and the only State in the Union which has no city with as many as 15,000 white people in it. In Mississippi Negroes operate more farms than in any other State in the Union. In 1910 they operated 164,488 farms in Mississippi, and owned 24,949 of them. Next to Mississippi comes Georgia and then South Carolina, with 122,554 and 110,387 farms respectively.

The churches of Mississippi are essentially rural churches. Here probably, as in no other State, there is necessity for circuits of two, three and four points. Here, as perhaps nowhere else, many of the largest appointments are in rural districts.

Here is the foundation for perhaps the strongest church of the connection. With careful, painstaking and unselfish leadership, Mississippi should in the next ten years double her membership, and take front rank in the membership of the A. M. E. Church.

When Negroes Wanted Proper Family Names.

Journal & Guide 5-7-15

The following in "What was new fifty years ago," is from the Times-Dispatch:

Virginia Negroes are right much interested in the matter of selecting names for themselves that will go down to posterity from the present order of things. Before the war, in the old slave times, Virginia Negroes had only one name—Jim or John or Sam or Peter. The new order requires something more, and Sambo is scratching his head and doing his best to fix that other name. It can be said that a majority of them have already settled the matter by assuming the name of their former masters—that is to say, a large majority of the former slaves of the venerable Mr. Jones will hereafter be known as James, or John, or Samuel, or Peter Jones, and so it will go all along down the list. However, there are exceptions, and some of the new citizens are steering clear of the names of their former masters and selecting cognomens that may or may not better please their fancy. Some of them have sentiment that goes back for years. For instance, a case from a near-by county is to the effect that a venerable old slave, who cannot hope to live much longer, has requested all of his children and grandchildren to adopt the name of a child who died in his arms, and who, had she lived, would have been his mistress and owner. The old Negro—a young Negro when his little baby mistress died—loved the little girl and revered her memory, and according to his request the large family he leaves will bear the name of the little white girl who died in his arms. Her given name was "Lilly," and the sons of the old slave will in future be known as Sam, Jim and William "Lilly." It is a remarkable fact that but few of the Negroes in adopting any names for themselves are taking any stock in the Negroes of the North—that is to say, very few of them are taxing any stock in the names of Grant or Sherman, or Lincoln, and absolutely none in the name of Sheridan. On the other hand, there are hundreds recorded as Lee, Johnson, Jackson, Beauregard, Early and others familiar in the list of Confederate army records.

How State Created Public School System

Constitution 7-22-15

By Sam W. Small.

In The Constitution of the 19th inst., Professor Brooks, reviewing Miss C. Mildred Thompson's excellent monograph on "Reconstruction in Georgia," referring to the act of the legislature of 1866 establishing a free public school system, says:

"It has usually been said that our free school system is a product of carpetbag legislation in 1868, and it is pleasing to know that the conservatives of 1866 really led the way."

Perhaps some further history of the subject may not be amiss, especially as the general assembly is in session.

* * * * *

Georgia was, I believe, the earliest state of the nation, after independence, to assert in its fundamental law a provision for general public education.

In the constitution of 1777 will be found the following:

"Art. LIV. Schools shall be erected in each county, and supported at the general expense of the state, as the legislature shall hereafter point out."

That, I am sure, was the first definite state action of the character.

In 1783 the legislature donated to each county 1,000 acres of land for the support of its free schools. In 1784 it donated 40,000 acres for the endowment of a university, and in 1792 appropriated one thousand pounds sterling, equal to $5,000, to each county for the endowment of an academy, as an intermediary between the public schools and the university.

In the preamble of the charter creating the University of Georgia in 1785 it was declared:

"It should be among the first objects of those who wish well to the national prosperity, to support the principles of religion and morality, and early to place the youth under the forming hand of society, that by instruction they may be molded to the love of virtue and good order. Sending them abroad to other countries for an education will not answer."

* * * * *

That was good sense and good patriotism by our early Georgia fathers. And to show how seriously they meant it all they enacted that same year as follows:

"If any person or persons under the age of sixteen years, shall, after the passage of this act, be sent abroad without the limits of the United States, and reside there three years for the purpose of receiving an education under a foreign power, such person or persons, after their return to this state, shall for three years be considered and treated as aliens, insofar as not to be eligible to a seat in the legislature or executive authority, or to hold any office, civil or military, in the state for that term, and so in proportion for any greater number of years as he or they shall be absent as aforesaid."

That was "going some" in the way of embargoing Georgians from getting "furrin training," wasn't it? But it shows how earnestly they wished our people to be educated at home, "as to the manner born."

Obviously, in the development of a state as large as Georgia, under the old plantation system, these beneficent provisions for popular education could be but scantily realized in results.

* * * * *

Along in 1854 and 1856 the subject of illiteracy among the white people of Georgia became a scandal to the civilization and self-respect of the state. In 1850 the census revealed that there were in the state some 42,000 white people over 20 years of age unable to read and write. Some patriotic leaders devised a plan to create a system of common schools, open alike to rich and poor, supported by public tax, state and local, and administered by district, county and state commissioners.

The plan was favorably debated in the legislatures of both years, 1854 and 1856, but the growing unrest caused by the abolition of slavery movements in the north, postponed action and the whole matter fell to pieces in the face of the oncoming civil war.

* * * * *

One of the incidents of that effort to establish the public schools efficiently deserves to be remembered.

Hon. W. H. Stiles was speaker of the house in 1856 and left the chair to urge the bill. His eloquence almost won the cause. Among other things, he said:

"Let us, by the passage of this bill, inaugurate a system of common schools in Georgia. In the name and in behalf of 150,000 Georgians between 5 and 20 years of age, who are growing up in ignorance of the duties and relations of civilized life, I demand it. In the name of 42,000 of my countrymen, over the age of 20 years, who are daily hurrying to the grave without being able to read for themselves the way of life, I demand it.

"In the name and in behalf of the whole state, which we proudly call 'The Empire State of the South,' I demand it. And in what, pray, does her empire consist? In lands and tenements, in fields and stocks, in railroads and copper mines, but not in that which exceeds them all, in cultivated intellect. It is an empire of matter, and not of mind; of darkness, and not of light. Enlighten this darkness, efface from her escutcheon that foul blot of illiteracy which the census discloses, or never call her again 'the Empire State!'"

Those are words and thoughts not altogether out of date, but might well be pondered by our present legislators.

* * * * *

Now we come to the act of "the conservatives of 1866," as Professor Brooks calls them.

He forgets the constitution makers of 1865, called by Provisional Governor James Johnson by direction of President Andrew Johnson, "to restore the state to the union." That body met in Milledgeville, October 25, 1865, and so revised the constitution as to meet the changed conditions produced by the civil war. That constitution was ratified by the people on November 7, 1865.

In it will be found Article II., section 5, paragraph 3, as follows:

"The general assembly shall have power to appropriate money for the promotion of learning and science, and to provide for the education of the people; and shall provide for the early resumption of the regular exercises of the University of Georgia by the adequate endowment of the same."

It was in obedience to that mandate of the constitution that the general assembly of 1866 enacted what was, substantially, the system previously devised in 1856, and so brilliantly championed by Speaker Stiles, above quoted.

* * * * *

But the constitution of 1865 and the acts of the subsequent legislature were repudiated by the republican congress, and under the reconstruction acts, General Meade called the constitutional convention of 1868 which met in Atlanta. The constitution it made was accepted by congress and Georgia was readmitted to the union.

In that constitution it was provided as follows:

"Art. VI., Sec. 1. The general assembly, at its first session after the adoption of this constitution, shall provide a thorough system of general education, to be forever free to all children of the state, the expense of which shall be provided for by taxation or otherwise."

* * * * *

It is plainly to be seen that the constitution of 1868—the so-called carpet-bag document—added nothing new on the common school system matter, but only amplified the terms of the constitution of 1865, signed by Hershel V. Johnson, as president, and Colonel James D. Waddell, as secretary.

In the present constitution, framed in 1877, the general form of the system was preserved, with a limitation to "the elementary branches of an English education," and a provision for separate schools for the white and colored races.

* * * * *

The public school system of our state, then, was "made in Georgia" and was not imported to us by carpetbaggers. Its development, solid establishment in form and operations, and its solid setting in the affections of the people were the masterful achievements of that noble old man, Gustavus J. Orr, first democratic state school commissioner, whom Georgians should never cease to honor.

Historical — 1917

REPUBLICAN
Springfield, Mass.
FEB 15 1917

Boston honored itself yesterday which was the 100th anniversary of Frederick Douglass, the abolitionist and remarkable representative of the Negro race, by dedicating in his honor a public square in the Roxbury district. In response to a proclamation by Mayor Curley exercises were held in some of the public schools and in Faneuil hall. His intellectual ability, moral quality and gentlemanly bearing made Mr Douglass a national figure, and it is well that all he was and did should be recalled for the inspiration of the youth of to-day. Mr Douglass taught himself to read and write, and as a journalist and lecturer made his mark in this country and England. He died in Washington in 1895, after having been for many years marshal and commissioner of deeds for the District of Columbia, and then United States minister to Hayti. His father was a white man and his mother a slave, and Mr Douglass was in bondage until his escape when 21 years old. That such a man could have been made the victim of slavery in this country shows how far the nation was advanced by the civil war. Those who become discouraged over existing conditions will get a better perspective by remembering what once was.

PITTSBURG PA GAZETTE TIMES
OCTOBER 19, 1917

Court Decree Ends Life Of Negro College Here

By a decree handed down by Judge John D. Shafer in Common Pleas Court yesterday, Avery College, a local institution for the education of Negroes, which was established by the Rev. Charles Avery in 1849, will pass out of existence. Part of the college property will go to the Avery Mission of the African Methodist Episcopal Church and the remainder to Wilberforce University in Ohio.

In the decree of the court, it is held that the church, founded by Mr. Avery at the same time he had endowed the college, had been given a permanent interest in the college church building by Mr. Avery. The large lot of ground on Lockhart street on which it stood, was partitioned by the court, the building and one-half of the lot going to the church.

Wilberforce University, after the filing of the bill in equity against the college by the trustees of the church, became an intervening defendant, stating that it was a suitable institution to carry out Mr. Avery's ideas and asked that it receive the college property. It is said that about $27,000 remains of the money received from a sale of part of the assets left for the college endowment, and this will go to Wilberforce University.

BOSTON MASS PILOT
OCTOBER 13, 1917

EMINENT NEGRO CONVERT AT ALBANY.

The list of converts in a recent issue of the missionary organ of the Apostolic Mission House, Washington, D. C., recorded the reception into the Church of Dr. William Henry Johnson, of Albany, N. Y., one of the most prominent colored men in America. He helped to [illegible] freedom of Frederick C. Douglas, and he was a friend of Abraham Lincoln.

John Randolph, the famous Virginia statesman, said in his will; "I give and bequeath to all my slaves their freedom, heartily regretting that I have ever been the owner of one." He also willed $15,000 for the purchase of land for them. William Leigh his executor, bought land in Mercer County, Ohio, but the residents refused to let the Negroes come there. Leigh then sold the land in 1846. Heirs of the slaves in August, 1907, sued for their interest in the land, but the Ohio Supreme Court rendered a decision March 20, 1917. upholding Leigh in disposing of it.

The Crisis June, 1917. P 91.

Dr. Roberts is not the first representative of his race to take active part in the educational work of our city. In 1882 Mayor Low appointed a colored man, Phillip A. White, to serve on the Board of Education of the old city of Brooklyn. In 1891 he was succeeded by T. McCants Stewart, who, in 1894, was succeeded by Samuel R. Scotron. Mr. Scanton continued as a member of the Brooklyn Board of Education until 1902. Thus for twenty years, the colored of Brooklyn had a representative in school matters. 1898, and as a member of the Brooklyn School board until 1902.

The Crisis, July, 1917, P. 132.

The Court of Appeals, of Maryland, has decided that the trust fund created by Carolina Donovan for transporting Negroes to Liberia, is no longer needed for that purpose and shall revert to Mrs. Donovans' relatives. The fund amounted to $63,362. Of this sum $4,766 has been expended for transportation of emigrants and $15,000 for education in Liberia.

The Crisis Xmas, 1917. P. 241.

Historical—1917

EARLY HISTORY OF AFRICAN METHODISM IN NORTH CAROLINA

[illegible] II.

DECEMBER 17 1917

(Rev. G. D. Carnes, D.D.)

Our last article carried the doings of a membership whose meanderings had been guided by the hand that is Divine for nearly an hundred years, through a wilderness of trying circumstances and fallings and risings as they felt their way to the dawning of a greater morning and the open arms of a well established denomination that received it joyfully in 1865.

There does not seem to be any avenue left this generation through which to discover the way or manner the old Front Street property was disposed of or passed from the church's hands—and thereby hangs a tale.

In 1863 when the army wearing the blue was encamped at Wilmington, garisoning this port, Chaplain W. H. Hunter would occasionally go down to Front Street Church and relate the Philadelphia transaction in old St. George Church in 1787. The caged manhood of the Southern Negro appeared impatient to assert itself as Chaplain Hunter would picture the gravity of the offense of pulling one from his knees at communion table while devoutly kneeling to God. But the sentiment lacked leadership and a psychological moment. This, however, was not sufficient to discourage the heroes of the early church, who by their prayers and songs, and the tenacity of their faith, knew no Alps. They prayed for whatever element was lacking, they knew not what, that would establish the then present organization firmly as a distinctive manhood-church, representing the robust principles of their souls.

The South Carolina Conference of the A. M. E. Church, convening in the City of Charleston in the year 1865, appointed the Rev. James A. Handy to take charge of the possibilities in North Carolina. Rev. Handy exactly supplied the lacking essential in this Israelite-like army, who only needed a Moses to plant them firmly in the A. M. E. Church. Taking hold of this primordial band of rugged characters, his leadership was early recognized and in twelve months he had led them to Fifth and Red Cross Streets under the banner of the African Methodist Episcopal Church.

Under his leadership Red Cross Church was planned and the first five hundred dollars raised for the house of worship. Rev. Handy did not remain in this charge but one year and was succeeded by Rev. S. B. Williams who built Red Cross Church and started African Methodism on wheels in this state. Red Cross Church was constructed of plank and was a mamouth building of gigantic proportions. Its seating capacity was eighteen hundred. These proportions were necessary from two reasons: they had entered into a new world of Christian experience and opportunity for manhood development in a distinctively Negro denomination, on the one hand; and had been relieved of whatever embarrassment to their vociferous mode of worship, the presence of the white brother gave; on the other hand.

It appeared now that the field of endeavor for the colored churchman was in Red Cross Church. It soon became popular, and grew with the years, and has until this day maintained a safe lead over the other churches and denominations of the city.

The personel of the building committee that had in charge the erection of Red Cross Church was Joseph Jones, Elias Halsey, Mingo Collett, Edward Dixon, and Benjamin LeBoo. The last named trustee still survives the tomb. About six years were required in which to complete this church, and then there was no steeple to it, pointing heavenward to indicate the course of the emancipated souls from the flesh.

Mr. Charles R. Mallett, a master builder and member of Red Cross Church, offered to build the steeple for nine hundred and fifty dollars. He received the contract and did the work to the satisfaction of the congregation. With the steeple completed, of course the bell was the next thing, and one of the trustees, Elias Halsey, was sent to New York to secure one and was successful by pledging this comparatively speaking child congregation's credit to a New York firm for fourteen hundred dollars and secured the present bell, and had it shipped to Wilmington and the firm sent down a man also to install it. Wilmington was then a town and Red Cross Church was on the outer edge of town. Wilmington is now a city and Red Cross Church (now St. Stephens) is almost centrally located, and the piercing clarion tones of her old bell easily reach the remotest niche of the corporate limits.

Some months after its installation, the bell cracked but its devotees still encouraged, dismantled it and returned it to New York and had it recasted and returned. Truly its history is glorious and its music is still sweet and resonant on the Sabbath morning.

The weight of the steeple and the big bell were more than the building committee had anticipated when the big roof was placed, and it gave way under the heavy weight and sagged, rendering the big meeting house unsighly to all and apprehensive to some.

In the year 1879 the Rev. J. G. Fry was assigned to the pastorate of Red Cross Church. Mutterings of the condition of the roof of the church were continued, and grew in force as the days came and went and madam rumor gained current. It was early summer and a committee had been appointed to consult with contractors about repairing and

ADVERTISER

ROCHESTER, N. Y.

FEB 15 1917

A Great Negro.

The colored people of Rochester are to-day engaged in doing honor to the memory of Frederick Douglass, the great leader of their race, who, in Civil War days and for a long time thereafter made his home in Rochester. The giving of honor to this great negro, the hundredth anniversary of whose birth to-day is made the occasion of the celebration, should not be left to the members of his race alone, but the white people of the country should honor the memory of the man whom the whites that were contemporary with him were proud to honor. The presence here to-day of the Governor of the State is evidence that the white race does hold his memory in respect.

Douglass was one of the leaders of his race, because he was eminently practical and because he was independent. He did not seek for his race that which he knew it could not obtain, yet he was no truckler to the ignorant prejudices of pretentious whites. Under the leadership of such men as Douglass and Washington the negro's fight for full emancipation made more progress than it would have made under other leaders. The negroes have much to thank these men for, and it is to their credit that they recognize their debt to Douglass and revere his memory. All Rochester joins the colored population in doing honor to the memory of a man that brought honor and fame to the city by his dwelling in it.

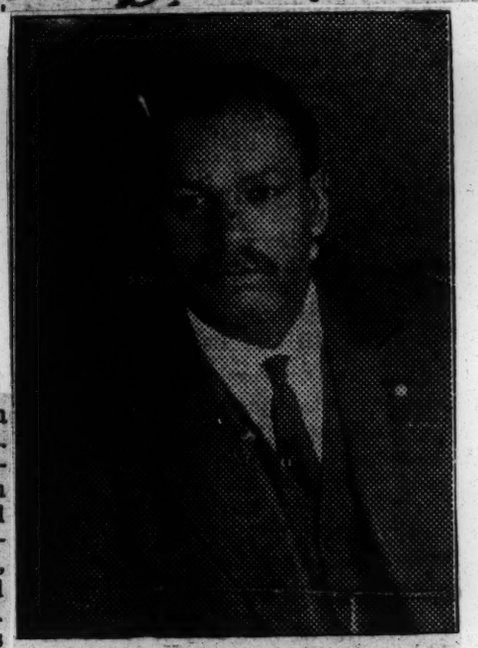
HISTORY OF WALDEN UNIVERSITY

Nashville Globe Dec. 21 1917.

The institution now known as Walden University began its existence in the basement of Clark Memorial Methodist Church on Franklin street, Nashville, Tenn., in the year 1865. In 1866 it was moved to the Gun Factory which was used as a colored school by Dr. J. M. Braden. In the year of 1867 a charter was granted to Central Tennessee College, as it was then known.

Dr. Braden died in 1900, after a continuous presidency of thirty-three years after his death Dr. G. W. Hubbard was appointed acting president and served one year. Dr. J. Benson Hamilton was the next president. After a term of three years he resigned the presidency and Dr. John Kumler of Ohio was elected and served eight years. through the efforts of Bishop Theodore Henderson, Dr. George F. Durgin of New England was secured as the next president. At the end of the third year of his administration Dr. Durgin resigned. After careful consideration Dr. E. A. White of the Lexington Conference of the Methodist Episcopal Church was elected president. This is Dr. White's second year and the institution shows many signs of improvement. About $3,000 worth of new equipments and improvements have been made and paid for. The student body is twice as large as it was the year before. A year ago the institution began with 74 students, nine of that number being in the College Department. We now have an enrolment of 225 students with about 40 in the College Department and about 125 in the Preparatory Department and a large commercial department. There were only 17 students in the boarding hall under the last administration. This year we have entered about 100 in the boarding department.

The faculty has been increased and a fine spirit exists among the students. Dr. White and his corps of teachers deserve unusual mention for the success that has come to Walden. Special mention should be made of the musical department, which has exceeded in numbers. Prof. Harris of Boston adds unusual strength to Miss Braden in this department.



DR. E. A. WHITE,
President Walden University.

[Kindly publish the following announcement and thus aid a worthy cause:]

The Association for the Study of Negro Life and History will hold its biennial meeting at the 12th Street Branch of the Y. M. C. A. in Washington, D. C., on the 29th of August, 1917. Men of national prominence from various parts of the country will assemble to promote the work of saving the records of the Negro that the race may not become a negligible factor in the thought of the world. There will be four general addresses. Mr. Monroe N. Work, the editor of the Negro Year Book, will read a paper on *The Negro and the World War;* Dr. Carter G. Woodson, the editor of the Journal of Negro History, will discuss *Saving the Record of the Negro;* Prof. Benjamin G. Brawley, the Dean of Morehouse College, will speak on *Three Negro Poets: Horton, Mrs. Harper and Whitman;* and Prof. Kelly Miller, Dean of Howard University, will deliver an address on *The Place of Negro History in Our Schools.* There will be other discussions by Prof. George E. Haynes, Director of the Urban League; Dr. Thomas Jesse Jones of the Phelps Stokes

...and, Dr. Jesse E. Moorland, International Secretary of the Young Men's Christian Association, and Dr. R. R. Wright, Jr., editor of the Christian Recorder.

For the benefit of those who may not have kept pace with this movement it may be well to say that the Association for the Study of Negro Life and History was organized in Chicago on the 9th of September, 1915, by a number of persons who, seeing the need of prosecuting this long neglected work of saving the record of the Negro, assumed the financial burden of starting the movement.

The work has been two-fold: that of research and that of publication. Although handicapped in each case, the Association under the direction of Dr, C. G. Woodson, has published in the Journal of Negro History more than five hundred pages of current articles and about five hundred pages of valuable documents throwing light on what the Negro has thought and felt and done. Subscribers have been able to secure this quarterly publication too for the unusually low fee of $1.00 a year and persons desiring to secure the assistance of the Director in working in this field have done so by becoming active members, paying a fee of $2.00, which covers also the subscription to the Journal.

Some of the men interested in the work as contributors and subscribers are: Oswald Garrison Villard, Charles F. Dole, Morton D. Hull, Bishop George W. Clinton, John Wanamaker, George W. Cable, Frank Cundall, Archibald Grimke, Judge Julian W. Mack, J. E. Spingarn, Julius Rosenwald L. Hollingsworth Wood, Emmett J. Scott W. H. Lewis, Jacob H. Schiff, Bishop L. J. Coppin, J. G. Phelps Stokes, William Jay Schieffelin, Mrs Booker T. Washington, Bishop R. A. Carter, Hutchins C. Bishop, Edward Channing, Harold H. Swift, John T. Emlen, James H. Dillard, President Henry Churchill King, Marcus W. Jernegan, J. H. Russell, Jerome Dowd, W. E. B. DuBois, H. N. Sherwood, A. E. Jenks, Franz Boaz, John M. Mecklin, J. P. McConnell, Mary Church Terrell, John Spencer Bassett, and Albert Bushnell Hart.

SLAVERY LITERATURE LARGEST OUTPUT OF OUR RACE.

The Guardian 1-9-17

DECLARED, PROF. A. L. LOCKE BEFORE BOSTON LITERARY IN SCHOLARLY ADDRESS— POETRY, PROSE AND SPIRITUALS— SHOWED POSSIBILITIES OF THE RACE—A GREAT MEETING —REV, McCLANE TO SPEAK.

By common consent it was agreed last Monday night that the meeting of the Boston Literary and Historical Association addressed by Prof. Alain Leroy Locke was one of the greatest literary meetings held among us in recent years. The large vestry of the 12th Baptist church was packed to the point of persons standing for inability to find seats. The address of the speaker was splendid as a piece of scholarship with practical applications to Americans of color. The music and the reading were most enjoyable. The interest was intense, and as for attention, aside from the speaker's mild voice you almost could have heard a pin drop. The discussion was spirited. Last, but not least, the offering was seven dollars.

President Winter was alive to the occasion in everyway. Miss Ethel Gibson, secretary, was efficient. Prayer was offered by John R. Bourne Esq. Several members were proposed for membership. The soloists were Miss Pattie Yates and Miss Susie ones soprano, with Miss Esther rancis and Prof. Theodore Drury acompanists and Mrs. T. E. Anten was e elocutionist. Rev. Anten was a atform guest. Mr. George R. Mattson had an original poetical tri. e to the speaker. Others who took rt in the discussion were Rev. J. . Hill, J. R. Bourne, Esq., F. A. arnes, W. N. Ward, Rev. Dobbs, W. . Trotter, Mr. Cropp a student, and r. Walter O. Taylor. Rev. McClane as announced to speak this month.

Prof. Locke's Address.

Prof. Locke received an ovation. In his address on "Our Literary Heritage he quoted the African proberb, better than Socratic "Know thyself," being "Know thyself better than h who speaks of thee," as a reason why the Colored American should know what this racial class has done in America. He also held that true self-respect has as a basis a knowledge of one's self or race. For these reasons, and as an inspiration for our race set among discouragements he claimed our right to take a special interest in the literary product of Colored Americains without justly being accused of introducing separatism into the field of art and literature.

Early Achievements.

Prof. Locke chose to deal in the field of the literature of slavery days. He held that the acknowledged scholarship of Juan Latimo, Anno and Capitan, and the admitted poetical standin gof Francis Williams, Juan Manzano, Jupiter Hammon and Phyllis Wheatley before and at about the time of the founding of this Republic, all slaves, was a lasting credit to our race, and as evidence of the great possibilities in culture and general equality of ability that was going to be shown by many members of this racial class when they became free.

Early American Poets.

The speaker cited the works of Francis Williams and Juan Manzano in the West Indies, and told of the works of Jupiter Hammon and of Phyllis Wheatley in this country, all of which were marvelous in the ability shown by foreigners and slaves to quickly learn and assimilate a new language of an advanced race and express thoughts in new forms and new thoughts in poetry. Hammon preceded Wheatley and his poetry as adopting the Psalms compared well with other beginnings of American culture. Miss Wheatley's poems were models of urbanity and polish, modeled on Pope's, but with much originality, ranking as real poetry.

Prose Writings of Slaves.

The second part of the heritage are the writings in prose of those in bondage. Often these were written down by others. Prof. Locke, who is engaged in research at Harvard, said he had found 210 different pamphlets of slaves which he considered had real literary merit, for their simplicity, unity, earnestness and other qualities. He declared that the greatest body of literature of Colored Americans was that of the slavery period.

The spirituals and hymns were the third part of the legacy. The lecture was full of fine philosophy.

Rev. W. D. McClane was announced to speak in January.

PROTEST ON SAN DOMINGO.

The following resolution was adopted:

N Y C TRIBUNE
DECEMBER 5, 1917

The Negro in Chile

History Is Offered in Reply to Mrs. De Saulles

To the Editor of The Tribune.

Sir: Mrs. De Saulles, who has been recently acquitted of the charge of murder, when being examined a few days ago and asked if she had attended the Carman trial and what she had observed there, replied that she had and had heard "a black thing testify." Asked what she meant by "black thing," she replied: "A nigger." Asked if that was the way the people of her country referred to colored people, she replied: "We don't have them in my country."

For the information of Mrs. De Saulles, who is probably not very familiar with the history of her country, owing to her long residence outside of it, it may interest her to know that Vasco Nunez Balboa carried negroes from Panama into Chile as early as 1515, and that the Austin Friars had a convent at Santiago, where they took care of Spaniards and their black and Indian servants who peopled all the banks of this river and are numerous, living on separate farms all along the country. That the blacks of that period mingled their blood, or had it mingled for them by the people among whom they lived, is attested by the fact that there was a brotherhood of mulattoes who came from St. Austin, at St. Jago (vide Pinkerton's "Voyages and Travels," Vol. 14; Alonso de Orvalle's "Historical Relations of the Kingdom of Chile, of St. Jago of Chile, and Procurator at Rome for That Place, 1649"; printed at Rome by Francisco Cavallo).

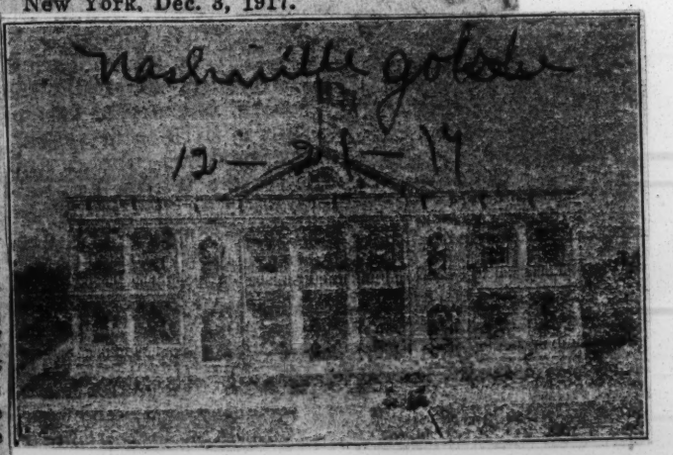
In the "Journal of Researches," by Charles Darwin, at page 92, he says: "... This posta was commanded by a negro lieutenant born in Africa; to his credit be it said there was not a rancho between the Colorado and Buenos Ayres in nearly such neat order as his. He had a little room for strangers and a small corral for the horses, all made of sticks and reeds; he had also dug a ditch 'round his house, as a defence in case of being attacked. This would, however, have been of little avail if the Indians had come; but his chief comfort seemed to rest in the thought of selling his life dearly. A short time before a body of Indians had travelled past in the night; if they had been aware of the posta, our own black friend and his four soldiers would assuredly have been slaughtered. I did not anywhere meet a more civil and obliging man than this negro; it was therefore the more painful to see that he would not sit down and eat with us."

And at page 356, this: "In this part of Chile there are two passes across the Andes to Mendoza; the one most commonly used—namely, that of Anconcaqua, or Uspollata—is situated some way to the north; the other, called the Portillo, is to the south and nearer, but more lofty and dangerous. . . . The custom officers were very civil, which was perhaps partly owing to the passport which the President of the republic had given me, but I must express my admiration at the natural politeness of almost every Chileno. In this instance the contrast with the same class of men in most other countries was strongly marked. I may mention an anecdote with which I was at the time much pleased. We met near Mendoza a little and very fat negress, riding astride on a mule. She had a goitre so enormous that it was scarcely possible to avoid gazing at her for a moment, but my two companions almost instantly, by way of apology, made the common salute of the country by taking off their hats. Where would one of the lower or higher classes in Europe have shown such feeling politeness to a poor and miserable object of a degraded race?"

These citations refute Mrs. De Saulles's statement that "We don't have them in my country," meaning negroes, and also show that in Chile, as in the United States and Europe, there are many people of culture and good breeding.

JOHN E. BRUCE,
President Negro Society for Historical Research.

New York, Dec. 3, 1917.

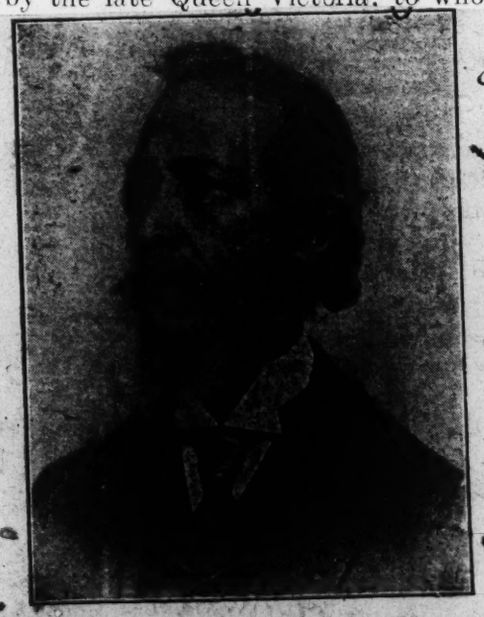


Historical—1917.

The Death of Bishop Johnson, M.A.

Following close upon the death of Dr. Renner, of Sierra Leone, another prominent West African in the person of Bishop James Johnson has passed away at the age of eighty years at Lagos. Dr. James Johnson, who was Bishop of the Niger Delta Pastorate, was educated at C.M.S. Grammar School and at Fourah Bay College, Sierra Leone. He was a contemporary of that other great African divine, the late Bishop Crowther, of the Niger. Although born of slave parents with a full knowledge of all its horrors, his learning and achievements gave the lie to those who deride African intellect of the higher form. Dr. Johnson was ever in the forefront of West African native spiritual, intellectual, and political advancement, and, although a Christian Bishop, possessed the entire confidence of the Muslims of Nigeria. He was not only a notable but a welcome figure at the many conferences and congresses in London. After his consecration at Lambeth Palace Chapel some seventeen years ago he was accorded the unique distinction of being the only non-European to preach a sermon in St. Bride's Church, London.

Among the many marks of distinction which were conferred upon him was that of M.A. at Durham University in 1887. In July, 1900, he was received at Windsor Castle by the late Queen Victoria, to whom



REV. PROF. WILLIAM HOWARD DAY, A. M., D. D.

Born in New York City, Oct. 16, 1831. Baptised by Bishop James Varick when a babe. Prepared for college but debarred on account of prejudice at Northhampton, Mass. Admitted at Oberlin, O. Graduated with A. B., in 1841. Received degree of A. M., from Oberlin in 1859. Honorary Degree of D. D., from Livingstone College, Salisbury, N. C. Prof. of Languages and Mathematics by two colleges in 1857.

Offered Latin Tutorship, Lincoln, England in 1862. Visited Great Britain in 1869 appearing before her chief assemblages after being re-

ceived by Lord the Earl of Spencer at the Spencer House, England; and by Her Grace the Duchess of Southland, the first Lady in the kingdom next to her majesty, the Queen, at the Stafford house, London. Subsequently by the Lord Provost of Edinburg, Scotland. Addressed from 1000 to 5000 people at Music Hall, Dublin, Ireland and other leading cities presided over by the Lord Mayor clad in official garb and jewel of office. Addressed other thousands in England, Ireland, Scotland and Wales collected upwards of ten thousand dollars from foreign trip for education of American freedmen. Ordained deacon and elder at Petersburg, Va., by the late Bishop J. J. Clinton in 1866. Elected General Secretary of the A. M. E. Zion Church in 1888, 1892, 1896, 1900. Pastor Presiding Elder, Supervisor of Missions, Intellectual Instructor in the Philadelphia and Baltimore Conference. Unanimously elected President of the Board of School Control, (white) Harrisburg, Pa., 1891-92 the only instance for a colored man in America up to present date. President of Dauphin County Twenty-five men, fifteen Republicans and ten Democrats. President Dauphin County (Pennsylvania) Directors' Association comprising all the educational boards of the county, 1891-96. Superintended the construction of the half-million dollars High School building, Harrisburg, Pa. Was a member of the Board of School Control over twenty years.

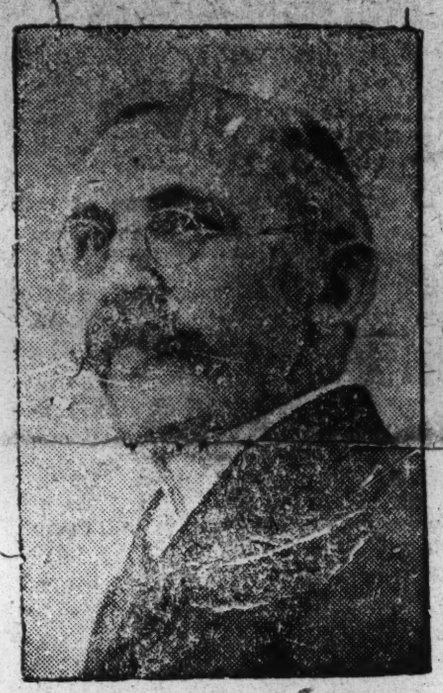
Educator, Orator, Preacher Technical Scholar, Master of Languages, Writer, Editor, Able Pastor, Efficient Presiding Elder, Brilliant Clerical Scribe. The race has not duplicated Dr. Day. It is practically impossible for any person to fully appreciate the greatness and qualities of Dr. Day but those who associated with him and knew him. This Editor associated Dr. William Howard Day and read his character for over thirty-five years. He died at his home, Harrisburg, Pa., Dec 22, 1900.

Lands. The Guardian

BOSTON GLOBE.

Another read: 2-3-17

Honor to Frederick Douglass, the Negro anti-slavery exponent, is planned by Councilman Walter Ballantyne. He introduced an order at yesterday's meeting naming the spot in Roxbury where Tremont, Cabot and Hammond streets meet, for the



HON. WALTER BALLANTYNE

of Roxbury, Who Offered Order for Frederick Douglass Square in City Council, Monday Night at Request of National Equal Rights League and Citizens' Committee.

former slave. The centennial comes on Feb. 14 and Ballantyne hopes to have a Frederick Douglass square on the map of Boston by that time.

The Council took no action yesterday, the matter being referred to the 1917-18 Council, which will be inaugurated on Feb. 5. "Douglass assumed a prominent place in history," Ballantyne said at yesterday's meeting, "and permanent recognition can be well given him in this form."

—BOSTON JOURNAL.

"FIGHTING BOB" STOCKTON BORN 127 YEARS AGO TODAY

POST

Washington, D. C.

FEB 13 1917

The life of Robert Field Stockton, who was born on February 13, 1790, is full of adventure and of remarkable exploits. He was a Quaker, and yet he was one of the greatest fighting men in the American navy. He won California for the United States, and was at one time engaged to fight duels with all the British officers at Gibraltar.

While the young American naval officer was still in the twenties he found himself with no less than ten duels on his hands. Stockton had served with distinction in the war of 1812, and when the rulers of the Barbary states became troublesome a short time thereafter he accompanied the squadron to the Mediterranean and was one of the most active of the officers in ridding the sea of the pirates.

In those days the American navy was practically a stranger in European ports, and the British, smarting under the defeats of the war of 1812, were very unfriendly toward Americans. On one occasion the Erie, upon which vessel Stockton was an officer, dropped anchor in the Bay of Naples. An Italian came aboard and solicited employment in transporting things between the ship and shore. He presented, according to custom, his book of certificates showing what other men-of-war had employed him.

First of Series of Duels.

Among these certificates was one given him by an American naval officer, beneath which a British officer had written a contemptuous and opprobrious epithet. Stockton was furious when he read what the British officer had written. Learning the officer was aboard one of the British men-of-war in the bay Stockton sent him a challenge. The Englishman seemed disinclined to fight except at long range with pistols, but a duel was finally arranged.

Stockton shot the British officer in the leg. The Britisher dropped, yelling: "I'm hit; I'm hit. Are you satisfied?" Stockton said he was not, but finally agreed to let the matter drop if the Britisher showed a proper courtesy to all Americans thereafter.

From Naples the Erie sailed for Gibraltar. The officers of the British regiment stationed there were still angry at the memory of the war of 1812 and made life unpleasant for the young American. Stockton was not the sort of man to take their insults calmly. The upshot was that he rashly agreed to fight a duel with each of the regiment's ten captains. The chances of his returning home looked very small.

Yet he fought several of the duels, wounding his adversaries, and escaped practically unhurt. The series of fights came to an end in a sensational fashion before all ten of the captains had met him. In one encounter Stockton had just wounded his opponent severely when a guard of British cavalrymen swooped down upon him and placed him under arrest. Stockton wrenched himself free, sprang at one of his mounted captors, tore the man from the saddle, vaulted onto the riderless horse's back and galloped away to his ship, outstripping his pursuers and gaining the Erie in safety.

Stockton, feeling that he had been deceived by the British officers and that their conduct in arranging for his arrest was contemptible, branded them as a lot of knaves. The tension between the men on the squadron and the troops on shore was strained to the utmost, and it only was after great efforts, by the commander of the squadron and the governor of Gibraltar that a truce was arranged and the sailors and the soldiers could meet without bloodshed. Meanwhile, Stockton was the idol of the squadron, and when he returned to New York in 1821 he was "Fighting Bob" in the whole country.

Founded Colony in Liberia.

Stockton's next mission was to take charge of the American Colonization Society's expedition to found a negro colony on the west coast of Africa. By rare diplomacy he secured and settled the African territory that later became the republic of Liberia. Once, while in Liberia, he held a whole hostile tribe at bay single-handed by leveling a pistol at their king. Upon his return, there being no work for him in the navy, he retired, and for twelve years he was a successful financier and promoter.

In 1838 Stockton went back to the sea. He devoted himself to introducing into our fleet the use of steam vessels in place of the old-fashioned sailing ships, and was thus, in a way, the father of the present mighty battleship and cruiser. Later he was made commander-in-chief of the squadron in the proposed attack on California, and in a short time he won for himself the title of "Conqueror of California." In honor of his achievements Stockton, Cal., and Stockton street in San Francisco bear the conqueror's name. Stockton died in 1866, having combined, during his career as soldier of fortune, the vocation of duelist, sea fighter, colonizer, territorial conqueror, financier and statesman.

Intelligencer

POST

Seattle, Wash.

FEB 17 1917

FEB 17 1917

OREGON'S ANNIVERSARY.

Oregon celebrated on February 14 the fifty-eighth anniversary of its admission into the Union as a state. The early history of our own commonwealth is closely interwoven with that of Oregon because it was at one time a part of Oregon territory, entering the Union of states in 1889. Oregon came in on February 14, 1859, at a time when slavery was the great national issue, as a free state, but only after a hard struggle in congress.

It is noted by the historians that, in some instances, slaves were owned in Oregon territory, and that admission into the Union forever banished the practice within its boundaries.

There was much sparring between the anti and pro-slavery forces in Oregon preceding statehood, and some apprehension that a majority of the people might favor slavery. In 1857 a constitutional convention was held and the issue was referred to the people for settlement. The result was a popular vote against slavery, and, as a concession to the pro-slavery element, free negroes were excluded from the state.

This same issue made Oregon's admission to the Union a matter of doubt—so much doubt that neither the Democrats nor Republicans were sure whether they were to welcome a friend or a foe to party interests. The vote as to admission was therefore divided in both parties. Many of the Democrats were inclined to favor, while some Republicans opposed admission. Representative Thayer, a Massachusetts Republican congressman, finally converted enough Republicans in the house to carry the admission measure. Senator Seward, Republican, with ten Republican senators and a majority of the Democrats, carried the measure through the senate. At the election of state officers in 1858, anticipatory of statehood, more Republican officials than Democrats were elected. Later, in 1860, a Republican, E. D. Baker, and a Douglas Democrat, J. W. Nesmith, were elected United States senators from Oregon.

With the passing of the slavery issue Oregon became more confirmed in its Republican habit, though there have since been occasional lapses. In 1916, as we know, it was the only Pacific coast state that cast its vote for the Republican candidate for the presidency.

In material development Oregon has progressed at a much slower rate than its younger neighbor, Washington, but this has been largely through lack of adequate railroad communication about the state, the local difficulties of topography and the locking up of much of the state's productive soil in the extensive railway land grants, now soon to be thrown open to settlers. These difficulties are being cleared away, and Oregon is now entering upon a new and greater period of development.

OLDEST INHABITANTS

The regular meeting of the Oldest Inhabitants Association (Colored) of the Dist. of Col., was held at the Catholic Beneficial Hall on the 25th inst., with Pres. Eugene Brooks presiding. Mr. Taper, chairman of the committee to arrange for the annual sermon reported that the Ashby Church had been secured and that its pastor, Rev. M. W. Clair would deliver the sermon on the evening of October 14th. A committe was also appointed to arrange for the annual picnic at Green Willow Park in August.

The president informed the association that in accordance with an invitation from Mr. John J. McCarthy, Secretary of the Oldest Inhabitants Association (White) he had requested a number of the members to join him in a visit to the old engine house at 19th and H streets, the home of the Oldest Inhabitants (White) on the evening of June 18th. Among those who enjoyed this interesting and instructive visit were Messrs L. C. Baily; T. A. Cox; J. A. Johnson; W. A. and J. H. Prater; Profs. J. C. Nalle and W. Scott Montgomery; J. I. Jackson; W. Singleton; Theo. Jackson; Geo. W. Stewart; Pres. Brooks and John H. Paynter, Mr. William Harris accompanied the members as their guest.

After inspecting historical curios and relics, pictures of noted benefactors and distinguished officials of old Washington, famous manuscripts, original checks and drafts connected with the financial development of the city and copies of early newspapers which lined the [illegible] of both floors the party was delightfully entertained with reminiscences and explanations of the priceless treasures by which they were surrounded.

Mr. McCarthy was particularly impressive in his references to the unique achivements of the black astronomer and mathematician Benjamin Banncker, who on account of the splendid work he performed in connection with the original survey of the Capital City, he said was equally entitled to honors such as the Nation has accorded to Major L'Enfant, whose remains are now burieed at Arlington.

One of the relics adorning the wall is a twenty foot section of the surveyors chain used by Banneker in his work and among the periodicals Mr. George Stewart discovered a copy of the "Exodus" a Negro newspaper, with the publication of which he was associated shortly after the Civil War. A review of the visit was made for the benefit of members by Mr. Jerome A. Johnson and several of the others who partook of its pleasure. Mr. Johnson also took occasion to emphasize the need of a permanent "home" and offered space in his residence for the assembling of relics until such may be secured.

This meeting having been designated for memorial addresses for members who have been "called away" during the year, the names of such were read by the secretary as follows; Richard Shaw, Neale Smith, John H. Johnson, Wm. H. Bell and Rickson T. Harris to the memory of whom loving tribute was paid by Messrs Stewart, W. A. and J. H. Prater, Dr. Geo. Sewall, Perry Riley, Jas. W. Muse and S. W. Watson.

The meeting closed with the singing of "Auld Lang Syne" and the benediction by Chaplain Taper.

A light buffet lunch was served.

COLUMBUS DISPATCH

NOVEMBER 25, 1917

KIDNAPING NEGROES IN OHIO.

The fact that Ohio did not permit slavery, and many colored people in the South who secured their freedom in one way or another, made their way to this state for security, made the state good territory in the early days for carrying on a business of seizing negroes and rushing them off to slave states, where they could be sold into slavery.

A notice in a Circleville newspaper dated S[illegible] day, March 14, 1829, tells of an instance of this. The headline called it plain "kidnaping," an article stated that a stranger had appeared in neighborhood a short time before that and represented that he had a contract on the canal that was in course of construction near Circleville.

He had induced the parents of a nine-year-old colored boy to let him take him to live in his house and serve him for a time. When a little later it was found that the man had disappeared, taking the boy with him, inquiry was made concerning him and it was found that no such man had a contract on the canal, and his true character became evident.

Trace of the man and the boy was found on the road east of Circleville and it was followed to Zanesville, but there lost. The negro boy's name was John Cardiff, but whether he was ever recovered by his parents is not known. The notice of the kidnaping described both the man and the boy carefully and it was stated that the man would no doubt try to get into either Virginia or Maryland and sell the boy. The public was called upon to interfere and rescue the boy and notify the postmaster at Circleville.

An "N. B." note at the bottom of the article indicates the interest that newspaper publishers took in such matters. It read: "All printers friendly to the rights of man are requested to give this one or two insertions."

Wisconsin

MILWAUKEE, WIS.

FEB 22 1917

Frederick Douglas.

Rochester was the home of Frederick Douglass from 1847 to his death in 1895. It was there that he published his paper and conducted his anti-slavery propaganda. Rochester therefore does well to celebrate the centenary of this remarkable Negro, no more brilliant than several who have arisen since the war but a pioneer, the first of his race in America to win a nationwide reputation for his mental gifts.

Douglass was born in slavery at Tuckahoe, Md., child of a white father and black mother. The name given him was Frederick Augustus Washington Bailey. He worked as a slave on a Maryland plantation and in a Baltimore shipyard until he was 21, but meantime he learned to read and write. In 1838 he escaped from slavery, and in New Bedford worked as a day laborer. His ability as an orator was soon disclosed and William Lloyd Garrison and Wendell Phillips adopted him. He spoke with authority upon slavery and he bore testimony in his own platform fluency of the latent mental power of the Negro. He was for years the most effective speaker the Anti-Slavery society had.

He lived in Lynn, New Bedford and Boston while he was speaking in this country and England in behalf of abolition. He was only 30 when he removed to Rochester where he had been warmly received to establish a weekly abolition newspaper and a station of the underground railroad. When slavery was abolished he was the recognized leader of his race in America. He had not the intellectual equipment of Burghardt Du Bois, nor the administrative ability of Booker Washington, but he was a man of sound mind, of conspicuous ability as a speaker, and he bore creditably the responsibilities which quite naturally came to him.

How he came to take the name of Douglass is thus explained in The Boston Herald:

"A Quaker, who had been reading "The Lady of the Lake," fell in love with Scott's "Black Douglass," and suggested the name which the young man assumed when he ran away to the north."

Boston has dedicated a square to his honor and Rochester has erected an unimpressive monument to him. The centenary of his birth was observed in Faneuil hall and in Rochester Gov. Whitman was the speaker. High honor for a Negro, born in slavery, but honor that was deserved.—Syracuse Post-Standard.

Historical – 1918

A CENTURY OF COLORED SUNDAY SCHOOL WORK AT THE CAPITAL OF THE GREAT REPUBLIC.

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Washington Bee 1918

By an act of Congress, January 10th, 1790, the District of Columbia was selected as the seat of the National Government, which included the city and county of Alexandria, Virginia, which was ceded back to Virginia by Congress in 1846. The public offices were opened in the new city of Washington on June 15th, 1800. Congress convened there on November 21st, 1800. The lands of the city were then farms, owned by Daniel Carroll, Robert Peters and David Burns, all of which were surveyed and planned for the National Capital by Peter Charles L'Enfant, the French engineer. Benjamin Banneker, the colored astronomer, was one of the commissioners for this work.

According to the census of 1800, the population of the City of Washington was 3,210 souls, the most of whom were workmen employed on the public buildings. The population for the entire District was 14,000. According to the census of 1830, the inhabitants for the District of Columbia, including Alexandria City and county were 39,884. There were 6,152 free colored people and 6,119 slaves. A large number of these freemen and slaves were intelligent men and women, with sincere Christian zeal and high moral worth.

In 1818 a number of colored people were members and worshipped in white churches in the places assigned to them. Colored children on Sunday were also taught in white churches by white teachers. Very many of the intelligent free colored people taught their children on Sunday from the Bible at their homes. About this time the colored Christians, with zeal and far-sighted vision of duty for Christian work, began to discuss the question of organizing a colored church and Sunday School for larger and more useful independent operation in all Christian work and moral uplift. In 1820 a convention was held by the colored members to withdraw from Ebenezer M. E. Church, which was located on 4th street S. E. In that convention the Israel Bethel Methodist Church was organized. Those most prominent in the organization were Basel Simms, Moses Liverpool, Nicholas Franklin, George Bell, Ann Nichols, William Marbery, Thomas Thomas, Walter Humphries, Harriet Beans, Dr. William Costin, James Harris, E. G. Bell, Archibald Johnson, Frederick Lewis, Wliliam A. Nichols, Scipio Bians and others.

These persons met from time to time in the homes of the members, which soon became too small. They then secured "Wheats" Schoolhouse, on Virginia avenue S. E. Soon after removing to the schoolhouse the congregation was largely increased by the acquisition of converts, who became Christians during a large revival, which originated in the Sunday School. From this consecrated religious effort among the children of that new church may be specially noted the beginning of the larger Sunday School work by colored American teachers in the District of Columbia. The church remained at "Wheats" Schoolhouse for several years, after which it became too small for the Sabbath School. The next move was to Simms Rope Walk, corner 3d street and Pennsylvania avenue S. E. The church and Sunday School remained there until November 14th, 1828, under the pastorate of Rev. David Smith of the A. M. E. Church. Arrangements were made to purchase the First Presbyterian Church, then known as the Little White Chapel under the hill, which was located on South Capitol street, near the United States Capitol.

When the notes for this property fell due the church, being unable to pay them, to keep the red flag of sale from the door some devoted colored women took the burden on their own shoulders and paid the entire debt. The most prominent of this number was Mrs. Lytha Tanner, the aunt of the late Rev. John F. Cook. The Sunday School work in Israel Church continued to grow in its permanent home, on South Capitol and B streets S. E. The teachers were men and women, who started the work some time previous; the most of them zealous in the holy work for children. The pastors of the church took special interest in the spiritual welfare of the children. This fact is verified by the large revivals and the continued additions to the church from the Sunday School. This list shows the faithful pastors of Israel Bethel Church, which is the mother of Methodism in the District of Columbia: Revs. David Smith, Jacob Martin, Richard Matthews, Daniel A. Payne, Clayton Durham, John Cornish, A. W. Wayman. Michael Sluby, Daniel More, Samuel Watts, William Waters, Jeremiah Thompson, James Shorter, William H. Hunter, H. M. Turner, C. T. Watkins, James H. A. Johnson and Jacob M. Mitchell. These men sacrificed time and talent to build the lasting monument of Christian character in the children. In those days Israel Bethel Church was the meeting place and center for discussing all questions for the general welfare of the colored American race, and many of their best friends and statesmen participated in the meetings, giving words of cheer and comfort for the dawning day of liberty, which in due time came to the entire race.

On May 12th, 1829, the second Sabbath School organized and taught by colored teachers in the city of Washington was the Union Friendship Sunday School, which met at the Cook School building, located at the northeast corner of 14th and H streets N. W. This school was organized by Rev. John F. Cook, the father of the late John F. Cook, Collector of Taxes for the District of Columbia from July 20th, 1874, to April 30th, 1888. He served faithfully in that office fourteen years. Roderick Hampton was the first superintendent of the Union Friendship Sunday School. His faithful teachers and co-workers were Rev. John F. Cook, Lindsay Muse, Benjamin McCoy, Joseph Smallwood, Dillard Gordon, Sarah Carroll, Mary Wormley, Fanny Hamton, Sibey McCoy and Charlotte Norris. This school continued its existence up to 1836, when it was transferred to Asbury Church.

These good men and women were truly imbued with the spirit of God for work requisite to save the children. Their names hold a high place in the great work of the Sunday School Union, which was organized in 1834. They no doubt heard with sincerity the voice from Joel, 1:3, which says: "Tell your children of it, let your children tell their children and their children another generation. The greatest thing we can tell the children is that God Our Heavenly Father so loved us that He gave His only begotten Son, Jesus, to die that we might be saved from the death of sin, and whosoever believeth in Him shall not perish, but hath everlasting life." But Jesus said, "Suffer little children and forbid them not to come unto Me, for of such is the kingdom of heaven." Mathew, 19:13. "Train up a child in the way he should go, and when he is old he will not depart from it." Proverbs, 22:6.

The colored men and women engaged in Sunday School work had a vision for larger duties and greater success to be obtained in the work by unity of action, so that on May 20th, 1834, the great Sunday School Union of Washington was organized, and it did a successful united Sunday School work for one year. Those days were dark for the colored people, on account of race troubles—so much so that the Union had to suspend its meetings for a while, and after some time they met cautiously and continued to do so until July 4th, 1844, at which time a convention of all the colored American Sunday Schools in Washington assembled at Israel Bethel Church and arranged for reorganizing the Sunday School Union upon a permanent basis, pursuant to a resolution adopted at the Convention of Sabbath School teachers, held July 4th, 1844, at Israel Church, which assembled to establish a permanent Sunday School Union of all colored schools. The delegates met July 16th, 1844, at the Rev. John F. Cook School Room.

The representatives from the various Sunday Schools were as follows: From the First Baptist Sabbath School, now Nineteenth Street Baptist, Messrs. Leonard Grimes, Elias Johnson and Henry H. Butler; from Asbury, Eli Nugent, Benjamin McCoy and R. Sims; from First Presbyterian, Rev. John F. Cook, John T. Johnson, Alexander Hayes; from Zion Wesley, Enoch Ambush, Anthony Bowen, David Redin; from Israel Bethel, James Reed, Louis Wawne, David Dixon; from Union Bethel, now Metropolitan A. M. E., R. Carter, T. Wright, James Fitzgerald; from Ebenezer Sabbath School, none; from the A. M. E. Sunday School, in Georgetown, Messrs Joseph Smallwood and Charles Cole

The meeting was opened with sincere prayer to God for unity of action and the extension of the Sunday School work over the entire city. Mr. Leonard Grimes of the First Baptist Sunday School was called to the chair. Temporarily Mr. Henry H. Butler, from the same school, was made secretary. A committee was appointed to present names for officers of the convention, which resulted in the election of Rev. J. F. Cook for president; vice-presidents, Leonard Grimes and Anthony Bowen; secretaries, Lewis Wayne and Benjamin McCoy.

At this meeting the following resolution was adopted:

"Whereas, at a meeting of the several Sabbath Schools of this city, held July 4, 1844, in Israel Church, it was unanimously recommended that a union be formed of the several Sabbath Schools of this community for the purpose of promoting the cause of Sabbath Schools among us, the people of color. Therefore, we, the representatives of the several Sabbath Schools of Washington and its vicinity, do hereby agree to organize an association, under the title of the 'Washington Colored Sabbath School Union,' for the promotion of the Sabbath Schools cause among our people in this community."

A committee was appointed at this meeting to prepare a constitution and by-laws. On July 28, 1844, at an adjourned meeting of the Sabbath School Teachers' Convention, held in the school room of Rev. John F. Cook, located on the northeast corner of Fourteenth and H Streets N.W., the committee on constitution made its report, which was adopted. The report was, in part, as follows:

"Whereas, it is a duty incumbent on all persons to do good and communicate good to others, and to try to improve themselves, their fellowbeings and the rising generation in useful branches of mental, moral and religious knowledge, believing these principles to be essentially necessary under God to the well-being of all mankind, and believing the sentiment that in union there is strength, especially in the promotion of any good cause, we, the subscribers, teachers and members of the several colored Sunday Schools of this city, do hereby agree to constitute ourselves with all those who may hereafter feel disposed to unite into a union for the purpose of establishing, promoting and carrying forward, in

every proper and honorable way, the great cause of Sabbath Schools and Bible Class instruction among the youth and adults of our race in the city of Washington, and the neighborhood thereof, to be known and distinguished by the title of the 'Washington Colored Sabbath School Union.'"

The following named persons were unanimously elected officers of the union: Rev. J. F. Cook, president; Rev. Eli Nugent, Asbury School; William Cornish, Israel Bethel; Mr. Anthony Bowen, Zion Wesley; Leonard Grimes, First Baptist School (now Nineteenth Street); James Shorter, Union Bethel; Jno. T. Johnson, First Presbyterian School; John Lee, A. M. E. School, Georgetown, vice-presidents; Benj. McCoy, recording secretary; Lewis Wayne, corresponding secretary; Eli Nugent, Jr., treasurer.

These men were heroic constructors of a great and lasting moral foundation in our city, and for the Sunday School workers of the world. They, no doubt, took their lessons from the union of the Father, Son and Holy Ghost. Their cardinal objects were to train colored children in moral and religious culture; to organize Mission Sunday Schools, and through unity of action collect money for poor schools.

The Prayer and Praise meetings were held the first Sunday in each month. The quarterly and annual meetings were held for the purpose of addressing the children, teachers and parents on the subject of Sunday School work, and Bible Class instruction, with the collection of statistics and money for the work. For various reasons the Sunday School Union has done nothing in its line of duty for some time. All Christian workers will agree that the noble work begun by these consecrated men and women should not be permitted to die.

I therefore suggest that all Sunday School workers in the various schools and other workers shall meet the first Monday in October, 1918, in general Sunday School convention in Washington, D. C., to take into consideration the needs and the general condition of the Sunday School work in Washington and its vicinity, and also the feasibility of organizing one permanent annual Sunday School convention, into which all the Sunday Schools can enter and meet to consider ways and means for doing greater work in the future than they have in the past. There are very many neglected fields which we may reach by united efforts. The said convention may meet at the call signed by the superintendents of nine active, zealous and working schools. Each school can send five delegates, and all Sunday School workers may be admitted to membership by complying with such rules as may exist for the general welfare of the convention.

Let the existing organizations and denominational unions continue its work in its own way. It is not intended that one large united organization to meet once each year for mission purposes shall in any way interfere with denominational efforts. We can with unity of action be able to do more good in the future than in the past and reach a larger number of the unreached.

It may be well suggested that the annual Sunday School convention can appoint four executive councils each year to meet once each quarter in the four sections of the city, which is composed of the Sundays Schools therein for the entire district—one in the northwest, including Georgetown; one in the southeast, including Anacostia; one in the southwest, and one in the northeast, including Fairmount Heights. These executive councils may be charged with the special duty of doing Sunday School missionary work in the most practical way, each in its own district, by holding meetings and collecting money, to assist poor children with shoes and clothing to attend Sunday School, to select consecrated men and women with the true spirit of Christ, to visit the neglected homes of the people with the words of Christ and with the special object of getting the parents to make needful sacrifices to send their children to the Sunday School of their choice. All executive councils to make full reports of their work to the annual Sunday School convention. All schools in the convention to make annual contribution for poor schools and the same to be apportioned by a committee of the convention, according to the needs in each case.

The following list shows the original schools of the Sunday School Union and the date of their organization: Asbury, 1829; Israel Bethel, 1833; Nineteenth Street Baptist, 1834; Union Bethel (now Metropolitan A. M. E.), 1838; Zion Wesley, 1840; Fifteenth Street Presbyterian, 1841; Ebenezer, 1841; John Wesley, 1852; Union Wesley, 1852; Second Baptist, 1852; St. Paul's Chapel, 1857; Galbraith Chapel, 1859; Mt. Pisgah, 1865; Shiloh Baptist, 1866; Third Baptist, 1869; Zion Baptist, 1871; Asbury Mission, 1874.

The following list shows the presidents of the Sunday School Union and terms of office: John F. Cook, from 1844 to 1855; Anthony Bowen, 1855 to 1856; Benjamin McCoy, 1856 to 1860; Robert H. Dyson, 1860 to 1861; John T. Johnson, 1861 to 1864; George W. Walker, 1864 to 1867; Wm. H. Wormley, 1867 to 1870; Jas. L. Thomas, 1870 to 1872; Joseph Ambush, 1872 to 1875; David Warner, 1876 to 1878; Thomas H. Wright, 1887 to 1889; L. A. Cornish, 1889 to 1891; E. R. Russel, 1891 to 1892; J. A. Berry, 1892 to 1893; Wm. H. Conner, 1893 to 1896; Primos B. Bagley, 1894 to 1896; Miss Sarah G. Janifer, 1897. The last-named person is now president.

In 1889 the Sunday School Union was doing good missionary work under President L. A. Cornish at which time I was appointed a delegate-at-large and general missionary, and I have been faithful to my duties up to this time. In April, 1916, I was invited by the Second Baptist Sunday School to deliver to them an address. The following is in part what I said: "Through the invitation extended me by Rev. John W. Pope, your distinguished and beloved acting pastor, and by the mercy and kind providence of God, I am here to address the Second Baptist Sunday School and to present some facts covering a period of sixty-eight years which will show some interesting historical facts concerning the Second Baptist Church and its Sunday School. After an absence of more than a uarter of a century, I am glad to speak to you on this historic and hallowed ground. Permit me to assure you that during all these long years I have not been a silent nor an unconcerned spectator in the Master's Sunday School work, and the battle begun here forty-two years ago has been pursued by me with unrelaxing vigilance. I was converted and joined this church in the fall of 1874. I began teaching in this Sunday School in January, 1875, just forty-one years ago. Having found the pearl of great price, precious to my own soul, I had a great desire to tell it to others. I began to ask the Master what would he have me do for the advancement of His Kingdom. After very much prayer, my earnest desire was to work and teach the children in the Sunday School, and tell of the loving mercy and kindness of Jesus. While teaching in the Sunday School I served under Pastor M. H. Gaskins as clerk of this church, and afterwards I served as superintendent of the Sunday School, and also as treasurer of the church, and when my labor ceased here in the fall of 1889 I was still serving as superintendent of the Sunday School and as treasurer of the Second Baptist Church. I rejoice to say that my labors were wonderfully blessed with converts and additions from the Sunday School into the church. Conservative estimates will place the number about two hundred during the seven years of my administration as superintendent. I give God the praise for the precious work he permitted me and other faithful workers to do on this hallowed ground.

"As Sunday School workers, it is very essential that we come upon this scene of action with certain definite ideas fixed in our minds as to the very best way of making our work a success. First of all, we should have a clear conception of our moral obligations as Christian teachers and a true vision of duty as ambassadors for Christ in this sinful world. Our highest duty as teachers is to magnify, extol and make great the name of our Lord Jesus Christ for His wonderful sacrifice for the salvation of this wicked world. Every teacher and Sunday School worker who hopes to build in each child the lasting monument of Christian character can find true success by spiritual alliance with our Lord Jesus Christ. This alliance may be obtained by prayer, self-sacrifice and devoted consecration. We believe that Brother Henry Butler and his heroic band of followers were all actuated by a true vision of duty to God when they laid the foundation of the Second Baptist Church and Sunday School more than sixty years ago.

"It appears that from the most reliable information to be obtained the Second Baptist Church of Washington, D. C., was organized in May, 1848, by Brother Henry H. Butler, of the Nineteenth Street Baptist Church. He was the first pastor of the Second Baptist Church, also the first superintendent of the Sunday School, which was regularly organized in 1852, and it became a member of the Sunday School Union of the District of Columbia in that year. There is reason to believe from records extant that Rev. H. H. Butler taught children in the Second Baptist Church before the Sunday School was regularly organized, which took place four years after the church began its existence. Brother H. H. Butler's name appears on record as an active Sunday School worker in the great convention held in 1844, and he was one of the leaders in the adoption of the constitution of the Sunday School Union. From this record there is reason to believe that the Second Baptist Church was founded by him for the extension of Sunday School work."

In attempting to write a history of the Second Colored Baptist Church of Washington, D. C., I regret to say that there is no complete record of facts from which a true history of the church can be written. It appears that from statements made by Rev. Sandy Alexander, the Second Baptist Church was organized in May, 1848, by Rev. H. H. Butler of the Nineteenth Street Baptist Church. Other records show that a council was convened on October 24th and November 12th, 1848, in which Rev. George W. Campson and Brothers J. Bacon and Clayton took a leading part. The right hand of fellowship was given on the last-named date to the following brothers and sisters: William Bush, Lucinda Bush, Susan Bush, Samuel Watts, Eliza Stanford, William Roan of the Navy Yard Church, and Lewis Patton of Mount Poney Church, Va. Rev. Clayton preached from the 122nd Psalm, "Peace be within thy walls and prosperity within thy palaces." This text indicates a desire for peace. At that date this fact was verified by Rev. Sandy Alexander before his death. The Second Baptist Church has been wonderfully blessed with very many good Christian men and women, but for real godly piety, moral worth, fervency in prayer and sincere Christian zeal, Rev. Madison H. Gaskins Bro. Frank Dickson and Deacon

(see next card)

Historical - 1918

(From foregoing Card)
("A Century of Colored Sunday School, etc."
Washington Bee - 1918.

Abraham Rawles stand in the front ranks of the noble army of men whose names are recorded in the history of the Second Baptist Church.

In 1916 the Second Baptist Church reached sixty-eight years of its existence. It has done a noble work in magnifying the name of Jesus and in building the lasting monument of Christian character in the past, and there awaits a grand and glorious future, if the members will live in prayer, faith and in true alliance with the power of Jesus Christ. Remember the five loaves and two fishes and the twelve baskets full left after feeding th multitude. Stand still and see the salvation of God and He will make a way for the success of His church. Be faithful to God and to every trust committed to your care and God will give you blessings and success.

The Second Baptist Church has been fruitful in producing many branches, which are traceable to two causes, viz: zeal for the extension of the Master's Kingdom, and the unholy spirit of division. In each case God has been glorified in the end. The following Baptist churches can claim the Second Baptist Church as their mother: Rehoboth, Mount Olive, Mount Carmel, and the First Baptist Church of Bladensburg, Md. A large number of good men have gone out to preach the Gospel at various places in the world.

Poem of Love.

Love is the best of all in life's service:
Jesus gave it for our souls not deserving.
Gratitude is due the Master who saved us for above,
Let our response be given in faithful service and love.

O, what a debt of gratitude to Jesus we owe!
Let us give loving service to those in sin and woe.
Love is service for others till self is lost,
Let us sacrifice for all and serve the Lord at any cost.

Let love be sincere and there will come self-abnegation:
Our greatest need is loving service and selfish emancipation.
Love promotes the interest of all human kind,
In bounds of justice its duties are confined.

Love is like the sun, its light gives life to earth at every hour;
Its beautiful rays give sweet odor and fragrance to every flow...
Love is like the boundless area of heavenly space,
Which time nor eternity can ever efface.

For us our Father sacrificed Heaven's only worthy Son;
When patience ceases to be a virtue, His love for us has just begun.
Love is like the good Samaritan; it will feed you at the inn;
It will nurse you and bind your wounds, ever avoiding sin.

Love is the spirit that will die for justice and mercy;
Its most precious jewels are laid upon the altar of sacrifice and service.
Let us follow the example of Jesus and His good men,
And in true Christian life we will never offend.

The life of Christ was a life of friendship and love,
With a life of consecration, we will got power from above.
If we love God and always stand for right,
We will surely save men and succeed in a righteous fight.

Find ye the true benefactors of the whole colored race,
They are in the Sunday School training children in heavenly grace.
The lasting monument in all life's work is Christian character,
In all our problems it is a most potent factor.

Let us not be silent in a holy fight,
When we know the cause of God is just and right:
Love in the heart of man will send Gospel salvation to every land:
It will save the rich and poor and every heathen man.

Let us now engage in all Sunday School work,
And our moral duties for the Master we should never shirk:
The greatest chance for the whole colored race
Is to be faithful in moral training in all Sunday School space.

Let us be honest to God and to man be square:
In life and in death we will have our Heavenly Father's care.
What can be done to uplift our whole colored race?—
Intensely train the youth in all the duties they have to face.

Love will reach seventy years from a faithful wedlock youth,
If we stand for virtue, justice, right and truth:
Three supernatural voices declare that Jesus is God's beloved Son:
His grace is our sure hope and will be for all time to come.

In vain will we attempt to find the depths and origin of everlasting love,
Because that is left solely to our Omnipotent Father in Heaven above.

The Pastors.

The following pastors have served the Second Baptist Church: Henry H. Butler, in 1848; Augustus Brown, 1850; Sandy Alexander, 1856; Rev. Woodyard, 1860; Rev. Gains, 1863; Rev. Mayse, 1866; Chauncy Leonard, 1869; Madison H. Gaskins, 1870; W. B. Johnson, 1884; John W. Pope, 1916; Rev. Mr. Holloman, 1917.

The cornerstone of the church should have three dates, as follows: Organized in 1848. Burned and rebuilt in 1876. Rebuilt and enlarged in 1894.

The following persons have served as superintendents of the Second Baptist Sunday School: Rev. Henry Butler in 1848, Rev. Augustus Brown in 1854, Jesse Bumbry in 1856, Rev. Sandy Alexander in 1858, George Ensor in 1859, Enoch Grasty in 1868, Cornelius Davis in 1869, George Ensor in 1872, Frank Bell in 1875, A. D. G. Reddick in 1876, John W. Davis in 1877, M. C. Maxfield from October, 1882, to July, 1889; Cornelius Williams, 1890; J. Thomas Davis, 1891; Emma Kinner, 1895.

There are two colored churches now existing which had colored members as early as 1802: one is Mount Zion Methodist Church, Georgetown, D. C., and the other is Nineteenth Street Baptist Church, located on the southwest corner of Nineteenth and I Streets N. W., Washington, D. C. Each of these churches at that time gave some time and attention to teaching colored children under white management, and at a very early date there must have been colored teachers in these two Sunday Schools.

The early records of the colored Sunday School Union shows the names of Joseph Smallwood and Charles Cole and John Lee as delegates, representing the colored Sunday School of Georgetown, D. C. These delegates were in the convention in 1844, and they must have had some part in the organization, which took place in 1834. Mr. Leonard A. Grimes, Henry H. Butler and Elias Jameson all were delegates from the Nineteenth Street Baptist Church Sunday School.

When the Sunday School Union Convention met in 1844, as early as 1829 Mr. Lindsey Muse's name appears as one of the organizers of the Union Friendship Colored Sunday School, located on the northeast corner of Fourteenth and H Streets N. W. These men were all leading spirits in the First Baptist Sunday School, now Nineteenth Street Baptist. This church and school is the oldest and the beginning of all colored Baptists' work in the city of Washington. The Nineteenth Street Baptist Church Sunday School was oranized in 1834, according to the records of the Sunday School Union, which makes the Sunday School five years older than the date of organization of the Nineteenth Street Baptist Church, which took place in 1839.

In 1833 the cornerstone was laid for the First Baptist Church on Tenth Street, between E and F Streets N.W. These were the white Baptists, which had worshipped at the corner of Nineteenth and I Streets, since 1802. Rev. Obediah Brown was then pastor of the First Baptist Church, white. He served that church as pastor forty years, and was succeeded by Rev. Stephen D. Hill in 1850. In the fall of 1859 the First Batpist Church moved to Thirteenth Street N.W., between G and H Streets N.W. Rev. T. C. Teasdale succeeded Dr. Hill as pastor of the First Baptist Church. On December 10, 1861, the trustees sold the Tenth Street church to Mr. David W. Heath and he sold it to John T. Ford, a well known theatre manager. The church was altered and turned into a theatre November 19, 1861. On December 30, 1862, this building which had been dedicated to worship God was destroyed by fire, all efforts failing to save it. The total destruction caused great loss to both the manager and performers. That same place was made into a theatre, after having been rebuilt, and the performances continued. On April 14, 1865, our great President, Abraham Lincoln, was assassinated in this building. The ground on which it stood had been dedicated in 1833 to the holy purposes of God. The last disaster to this place occurred on June 9, 1893, when three floors with Government clerks fell through, and the records show that twenty-two deaths occurred.

Dr. Cuthbert was pastor of First Baptist Church, while they worshipped on Thirteenth Street. He attended our meetings at the Second Colored Baptist Church, to advise us in matters for general welfare. His lovable disposition, Christ-like and saintly bearing, has left an impression on me that I will never forget. The First Baptist Church, white, is now at the corner of Sixteenth and O Streets N. W.

The First Baptist Church, colored, was organized in 1839 by Rev. John Haley. Rev. S. D. Hill, Mr. Clayton and Rev. Sampson White. The last-named minister became the pastor of the First Colored Baptist Church, located on the southwest corner of Nineteenth and I Streets N. W., now known as the Nineteenth Street Baptist Church. From this sacred place the good news of Gospel salvation has been faithfully proclaimed by zealous ministers for one hundred and sixteen years, and the Nineteenth Street Baptist Church has done its best from the time of its organiza-

tion as a colored church, seventy-nine years ago, to build up in the young and old living monuments of Christian character.

Nineteenth Street Baptist Church has been fortunate in selecting great and good men as pastors, and she has not failed to honor one of its pastors with the largest and most beautiful marble monuments of any colored ministers in Harmony Cemetery. The inscription on the monument is as follows:

"The Christian Mite Society of the Nineteenth Street Baptist Church render this tribute to the memory of their beloved pastor. We shall go to him, but he shall not return to us.

Rev. D. W. Anderson.

Born April 10, 1812.
Died February 17, 1873.

"I have finished the work which Thou gavest me to do."

He was ordained in 1844, and after a ministry of twenty-one years settled with the Nineteenth Street Church of Washington, D. C., where he fell asleep in the midst of a great revival. For the cause of education, the welfare of the poor, the promotion of humanity, liberty and the conversion of the world, he labored faithfully until the Master called him hence.

Duke William Anderson was born April 10, 1812, in Lawrence County, Illinois. He was the product of good home training by a widowed mother. She was a black woman. She possessed excellent judgment, patience and industry. She stored her boy's mind with such useful knowledge as would gain for him the best success in life. He was sent to school, and received the rudiments of a Western education, but nature was his greatest teacher. He heard God in the rippling water, in angry tempest, in the sighing wind. He studied the millions of stars which God marshals upon the plains of heaven. In these great meditations God was training this man for the great work which he was afterwards called to do. He married early in life, and by untiring industry made his home happy but God moves in a mysterious way. On September 4, 1839, the loving and devoted wife of Duke William Anderson died and left him four children to care for. This sad event filled his previously happy home with gloom. His heart was fixed upon his wife, and this sad Providence smote him severely, but God was training him to become a chief worker in His vineyard. The same year in which Mrs. Anderson died, 1839, and in the same year in which D. W. Anderson made up his mind to enter the Gospel ministry—that same year the Nineteenth Street Baptist Church was organized. Rev. D. W. Anderson was called to the pastorate of the Nineteenth Street Baptist Church soon after the Civil War, just at the time when a man of his qualities was so much needed. He was a civilizer and a reformer wherever he acted. There was Godly reverence, thrift and improvement. When he came to Washington the city had large numbers of colored people, who came by reason of war conditions. They were mostly illiterate. He by his education, wisdom and large heart appeared as a bright star of hope to the race. He was in demand in every direction. He was elected trustee of Howard University; also trustee of the Freedmen's Savings Bank; Commissioner of the Washington Asylum, September 3, 1871; Justice of the Peace, April 8, 1869, to April 9, 1872. All this work he did, besides performing faithfully all the duties of pastor of Nineteenth Street Baptist Church.

In 1857 the problem regarding the future welfare of the colored people was at its zenith. This era presented a number of brilliant colored orators. The leaders were as follows: Frederick Douglass, John M. Langston, William Wells Brown, Charles L. Reason, Henry Highland Garnett, Martin R. Delaney, J. W. C. Pennington, Robert Purvis, P. A. Bell, Charles B. Ray, George T. Downing, Wm. C. Nell, L. A. Grimes, John Sella Martin and many others. Duke William Anderson belonged to this school of thinkers and actors, but none of them excelled him in piety, spiritual sincerity, the devotion to God's cause and in his desire to attain the highest virtues in Christian civilization.

The following ministers have served the Nineteenth Street Baptist Church since 1839: Revs. Sampson White, Chauncey Leonard, Augustus Brown, S. W. Madden, D. W. Anderson, Rev. Mr. Bingey, Rev. Mr. Bolden, Rev. Mr. Waring, and Rev. W. H. Brooks.

The following persons have been leaders and superintendents in the Nineteenth Street Baptist Sunday School since 1834: Henry H. Butler, L. A. Grimes, Elias Johnson, Lindsey Muse, William Pierre, John E. Clark, W. H. A. Wormley, D. A. Warner, William Walker, G. B. Anderson, E. W. Brown, J. R. Brown, John Reynolds, D. A. Clarke, Miss S. C. Lewis, Eugene Wright, Dr. A. Stevens, Benjamin Washington and Wm. I. Lee.

There are 94,446 colored people in the District of Columbia, forming 28.5 per cent of the total population. Washington has the largest number of colored people of any city in the United States. The population in 1910 was as follows: Adults, white, 236,128; colored, 94,446; children 6 to 14 years of age, white, 31,781; colored 12,910; teachers' salaries, 1913-14 (public schools), white, $1,224,545; colored, $544,968; illiterate, 1910, white, 1.5; colored, 13.5.

A clear vision of duty can to some extent be gained by the study of facts and figures here stated.

When the leaders in all our Sunday Schools desire to know the full extent of work they are called to do for the general uplift of the colored population, they can get a general idea from the facts and figures relative to the colored children attending the day schools, as all the statistics of the colored Sunday Schools are not now at hand.

M. C. Maxfield,
General Missionary Worker.
1229 First Street N. W.,
Washington, D. C.

WILBERFORCE COLLEGE

IN GREENE COUNTY, IS DOING GOOD WORK IN FITTING NEGRO YOUTHS SO THEY MAY BECOME GOOD CITIZENS.

On the Indian grounds, known as Tawawa Springs, Greene County, 20 miles east of Dayton, and four miles north of Xenia, is Wilberforce University, the oldest school in America, for higher education of the Negro, says the Christian Science Monitor.

This university is the outgrowth of the efforts of a Negro, Daniel Alexander Payne, who opened a school in 1829 among the free Negroes of Charleston, S. C. The movement instituted by this man resulted in a committee being appointed September 21, 1844, by the Ohio Conference of the African Methodist Episcopal church to select a tract of land a few miles from Columbus for the purpose of erecting a seminary on the natural labor plan for the instruction of Negro youth. The Rev. John M. Brown was the first principal.

On September 28, 1853, the Cincinnati Conference of the Methodist Church, selected a committee which recommended "the establishment of a literary institution of high order for the education of Negroes generally," and in May, 1856, the present site was purchased. These two institutions were merged, and the university named after the English statesman, William Wilberforce. At this time the number of Negroes in Ohio was estimated at 30,000. To-day, there are 100,000 in the State.

Gaddis First Principal.

The university began its work in October, 1855, under Rev. M. P. Gaddis as principal. He was succeeded by Professor James K. Parker and Dr. Richard S. Rust, the first president. From 1856 to 1863, the school was patronized largely by the children of southern planters, and flourished until the civil war when southern patronage ceased, and a decision was made to sell the property. Without $10 at his command, and with only 24 hours to make a decision, Bishop Payne came to the rescue and Wilberforce was saved. In his memory the Payne theological seminary was named. In the eight years following Bishop Payne succeeded in raising $7,500. On April 14, 1865, the main building was burned. But a $40,000 building was erected, and named Shorter Hall, in memory of a Negro woman who made the first contribution of $100.

The school has grown from one building, a few small cottages, 52 acres of land, a primary department of instruction, two teachers and a handful of students, to three large united schools, not including the military department. These are the college, the theological, and the normal and industrial school, instructing in the following courses: classical, scientific, academic, theological, music, English, praparatory, military, art, business, sewing, carpentry, printing, cooking, shoemaking, blacksmithing, wheelwrighting, brick-making and bricklaying, plumbing, tailoring and applied mechanics and millinery.

Girls Are Trained.

The school has 350 acres of the best land in Ohio. Ten thousand students have been trained in the university. Among the large buildings may be mentioned Arnett hall, girls' dormitory, the Carnegie Library, costing $18,000, the gift of Andrew Carnegie; Galloway Hall, named after a prominent citizen of Xenia, who has taken a great interest in this institution. This hall is splendidly equipped as a trades building, with offices, and an auditorium seating 1400.

There are also: O'Neill hall, Shorter hall, Mitchell hall, a new building, having every possible convenience and used exclusively for young women of the senior class. Emory hall, now nearing completion, will be the finest building on the campus. The campus is lighted by electric lights. Fifteen other buildings, brick and frame, afford room for power, industries, homes for teachers and employes.

There are 45 teachers, and among this number are graduates from Harvard, Cornell, Brown, University of Vermont, Oberlin and Oswego Normal school. The students come from all parts of the United States and some from other lands.

It is expected that 500 students will attend the college this year. In a recent statement issued by State Auditor Dohaney, the value of the grounds, buildings and equipments is placed at $500,000. The boys who are learning trades are now erecting a building on the grounds. Wilberforce, through its efficient business course, has helped to supply competent clerical help for 60

Incomplete

Historical—1918

JOHN JASPER MONUMENT UNVEILED.

Richmond Planet

NOTED BIBLICAL SCHOLAR'S REMAINS NOW REST IN WOODLAND CEMETERY.

7-13-18

Imposing Exercises--Rev. Dr. Peyton Presides. Large Crowd Listens to Fine Addresses.

Memorial exercises over the remains of Rev. John Jasper and the unveiling of the monument to his memory in Woodland Cemetery Thursday, July 4th was a great success. Thousands of people wended their way there in the afternoon and strolled over the cemetery grounds and over the grounds of the park adjacent. Rev. R. V. Peyton, D. D., the popular and influential pastor was upon the scene. The west portico of the mansion in the cemetery had been artistically and beautifully decorated with national colors.

THE GRANITE SHAFT.

At nearly the highest point in the cemetery, Contractor J. Henry Brown had erected the granite shaft in Rev. John Jasper's memory and it was veiled from sight. While the exercises had been scheduled to commence at 4:30 P. M. it was about 5:15 before the large crowd was called to order and the exercises began. Rev. R. V. Peyton, D. D. was Master of Ceremonies and right well did he preform the task. The Temple Choir sang as few choirs have ever sung before.

DR. PEYTON'S REMARKS,

Rev. Dr. Peyton made a brief address. It seems that the removal of the remains of Rev. John Jasper was due to the unkept conditions prevailing in the old cemeteries in Barton Heights and the inability to secure ready access to the same. The Church had decided upon the removal of the remains and the site was selected. Rev. Jacob Turner spoke on "Memories of the Past."

Hon. John Mitchell, Jr. was introduced and he spoke on, "Rev. Jasper As I Knew Him." He gave a graphic account of his childhood experiences in listening to the fervid oratory of this great preacher.

EDITOR MITCHELL SPEAKS.

He told of the effort to establish Woodland Cemetery, of the desire of the colored people on Shockoe Hill to have a cemetery in the Northern section of the city. He pointed out the roadway that had been named after Rev. John Jasper and on this roadway, the remains of the distinguished divine now rested. Mr. Mitchell was applauded and at the conclusion of his remarks, Rev. Z. D. Lewis, D. D., pastor of the Second Baptist Church was introduced.

Rev. Dr. Lewis proceeded to speak and at first, he declared that all that was necessary had been said and much that he had intended to say had been spoken.

REV. DR. LEWIS PARALYZED.

He proceeded to deliver an address however and near the conclusion, it was seen that he was failing. Persons near to him grasped him as he slowly sank down and he was carried inside of the house. Dr. R. E. Jones ministered to him and the exercises proceeded. Rev. S. P. Robinson delivered an eloquent address, after which benediction was announced. Rev. Dr. Lewis wanted to run his own car home but it was seen that his condition would not permit him so to do. He was carried home, though in his own car.

WANTS TO GET UP.

It was ascertained that he had suffered a slight stroke of Paralysis, his left side being affected. He joked with his attendants. He has since steadily improved and he is now able to move his leg which previously had been out of commission. In his room at his residence, 202 East Leigh street he is being attended by two trained nurses, although he insists upon getting up and going about. The doctor will not permit this, however.

A BEAUTIFUL SITE.

The committees of the Sixth Mount Zion Baptist Church have been commended for the thoroughness of their work and many people have been out to see the final resting place of this distinguished Biblical scholar. A large wreath is suspended from the granite shaft and flowers, growing in profusion on the grave add to the beauty of the scene. A base has been left for the marble figure of a Recording Angel. It may be well to state that before the exercises commenced Sisters Anna Reed and Mrs. Parker Ellett unveiled the shaft and Rev. R. Beecher Taylor offered a fervent prayer.

The following are the committees: Committee on Monument, A. L. Woolfolk, chairman; J. L. Ballard, Quinn Shelton, John Wilson. Committee on Program, Robert Gray, chairman; David Coles, Martha Laws, Mary E. Johnson, Enola Hurley. Committee on Invitations, Deacon Henry Robinson, chairman; Deacon J. N. Myers, Lizzie Crymes, John Wilson, Gertrude Davis, Daisy Straus, Deacon John Wilson, Deacon Charles Branch, Willie Martin, Lizzie Martin, Mary Winston, Mr. Carpenter. Committee on Souvenirs, N. W. Houldin, chairman; John L. Ballard, Sarah Giles, Mary Thomas, Ernest Davis. Committee on Decoration, Annie Reid, chairman; Lizzie East, Maggie Hazel, Helen Gray, John Winston, M. J. Peyton, Lucy Ellett, Ada Dabney, Harvey Spurlock. A. W. Parham, chairman; A. L. Woolfolk, secretary Rev. R. V. Peyton, D. D., Pastor.

A COLORED MAN

7-20-18

"It is pretty well known to those who have informed themselves on the subject, that Major L'Enfant, a French engineer, laid out the plan of Washington," said a leading physician, who has given a great deal of attention to a study of early history of this city, "and that Andrew Ellico was employed to complete the work, the big property owners of the day being combined against L'Enfant for the reason that some of the lines laid down by him ran into their property, as they understood to injure hereof, and that Ellicott did finish it. It is not generally known, however, that Ellicott's powerful assistant was a colored man, Benjamin Baneker by name. Baneker was born and raised in Ellicott City, Md. His remains are in a cemetery there, unmarked and neglected, though he was the first colored man to distinguish himself as a mathematician and civil engineer in the history of the country. He possessed a wonderful genius for mathematics and the exact sciences, and long before he had gained prominence as a civil engineer was the author of an almanac, which ranked as standard authority. Among others who were attracted by it was Thomas Jefferson, who freely admitted that the work of Baneker deserved and commanded his praise. Baneker was 60 years of age when he ran the lines for the city of Washington. He is described as a fine linking specimen of a man. Very distinguished in appearance, having a head and suit of white hair not unlike in general appearance to the late Frederick Douglass. He wore a drab coat of fine broadcloth and a Quaker hat, with a broad brim. It is not known exactly how much Baneker was paid for his services, for engineers in those days did not command the salaries of the present times. Ellicott himself only received five dollars per day and expenses for his services, which the records show, Jefferson thought too much.

In the letter to Major L'Enfant relieving him of the work President Jefferson states: "Ellicott is to go on to finish laying of the plans on the ground and surveying and platting the district. I have remonstrated with him on the excess of five dollars per day and his expenses, and he has proposed striking off the latter." Under these circumstances it is not probable that Baneker was paid much, notwithstanding the value of his services. Ellicott was but a little over half the age of his assistant, Baneker, and he had the greatest confidence in him, depending on him to untie many of the engineering difficulties that were constantly met with during the progress of the work.—Washington Star.

HOW TIMES DO CHANGE.

The Afro American April 13 1918.

How Baltimoreans were arrested if found on the streets after nine o'clock, but were not taken in if on their way to and from the theatres, is shown in an old letter dated 1833 by Prof. W. B. Dyson of Howard University, in the current issue of the Commercial College Outlook. The letter was addressed to the City Council of Washington, D. C., by the manager of the Washington Theatre. It reads as follows.

"Permit us to take the liberty of representing to you a burden that oppresses us most heavily, and of requesting your kind endeavors to represen t the case before the Mayor and council so that we may obtain all the relief that is in their power to grant.

"You must be aware that we pay nightly to the city a tax of $6 for permission to perform in the theatre; in the year 1832 this amounted to nearly $1,400 in the aggregate. We pay this tax cheerfully, and all we ask in return is a liberal protection and support form the city.

"There is at present a law in force which authorizes the constable of the city to arrest the colored people if on the street after 9 o'clock, without a pass. A great proportion of our audience consists of persons of this caste, and they are consequently deterred from giving us that support that they would otherwise do.

"Can there be any modification of the law suggested, or will the mayor and council authorize us to give passes to those colored persons who leave the theatre for the purpose of proceeding directly to their homes?

"In the city of Baltimore, where we have a theatre, and pay a smaller license than we do here, the law, as regards the colored people is not acted upon when they are coming or going to the theatre.

"In a pecuniary point of view, we look upon this law as a detriment to us of $10 nightly, and we have great reason to hope that a law that reaps so heavily upon us alone may meet with the kind of consideration of the mayor and council, and be so modified as to relieve us from the heavy loss that it causes us at present to incur.

"Jefferson and Mackenzie, Managers of the Washington Theatre."

PORTLAND ME TELEGRAM
JANUARY 13, 1918

It will be news to many readers of the Sunday Telegram to learn that a separate school for colored children was established in Portland about 1820 and with some interruptions continued for nearly 36 years. In the early part of the last century Portland had a considerable colored population which centered about the foot of Munjoy Hill. Some of these people were native Africans, others had drifted here from the West India Islands with which the town then had a large trade. A separate school established for the children of these people was started not later than 1820 and continued for 14 years when the school was closed, the attendance having dwindled to one pupil. In 1836 the school was re-established in a small building in the rear of the North School. The school was then under the charge of James M. Dodge, who came here from Concord, N. H., and numbered 45 pupils with an average attendance of 35. The school committee, however, still complained of the low per cent of attendance, but in 1842 a marked improvement is noted, consequent on the introduction of music in the school, the progress of the temperance reform, and the labors of the pastor of the Abyssinian Church. In 1846 the school was removed to the vestry of the church on Sumner street when the pupils numbered 80 with an average attendance of 60. The last teacher was Peter R. Hall under whose charge the school appears to have been permanently discontinued about 1856. Since that time the colored children have attended the white schools. It is a noticeable fact that since the Civil War the colored population of the City in proportion to the whole population has decreased, consequent in a large degree on the advantages opened to them elsewhere. It was once a common saying that if slavery were abolished the North would be overrun with free negroes, but the contrary result has ensued in this City.

The Voice of Mission May, 1918.

THE IMMORTAL SARAH GORHAM, THE FIRST WOMAN MISSIONARY OF THE RACE TO GO TO WEST AFRICA, WHERE HER LIFE WAS ENDED.

NEWARK N J LEDGER
AUGUST 16, 1918

NEGRO DEAD AT 147?

William Masois, a negro, who said he was 147 years old, died in Bellevue Hospital, New York, the other day. He answered all questions put to him by the physicians about Revolutionary times, and his answers were so complete and so intelligent that the hospital authorities put him down on the record as being of the age given by him.

Here was a man, who, according to the accepted record of his age, was five years old when Washington was stationed with his army of 3,000 men in Newark, the city at that time having a population of 1,000, and the first important war for democracy was beginning. He had reached his majority when the first free school in Newark, and probably the first free school in the country, was opened.

Present day historians missed a great opportunity in not knowing and interviewing this aged negro when in possession of all his faculties.

PITTSBURG PA TELEGRAPH
SETTEMBER 16. 1918

FOUNDER OF A THEOLOGY

Tomorrow Will Be the Anniversary of the Birth of Samuel Hopkins.

SAMUEL HOPKINS, preacher, writer and founder of the Hopkinsian theology, was born on September 17, 1721, at Waterbury, Conn. He was graduated from Yale College in 1741, studied theology with Jonathan Edwards, and from 1743 to 1769 was pastor of a church in Housatonic (now called Great Barrington), Mass. He removed to Newport, R. I., where he pursued his church and literary work until shortly before his death, which occurred on December 20, 1803. His writings consist of a life of Jonathan Edwards, sermons, addresses, a work on the millennium and a system of theology republished in 1852.

Mr. Hopkins was remarkable for his simplicity, earnestness and persevering industry. He held most of the Calvinistic doctrines, even in their most extreme form, but entirely rejected the doctrine of imputation, both the imputation of Adam's sin and of Christ's righteousness. The fundamental doctrine of the Hopkinsian system, based on Edwards's theory of virtue as "love to being," is that all virtue and true holiness consist in disinterested benevolence, and that all sin is selfishness. The self love which leads a man to give his first regard even to his own eternal interests is sinful, so that one ought to be willing "to be damned for the glory of God."

Mr. Hopkins was also noted for his earnestness in the cause of abolition of human slavery, and was called "The Father of Abolition." As early as 1773 he formed a plan for evangelizing Africa and colonizing it with free Negroes from America. He exerted such influence against slavery that in 1774 Rhode Island passed a law forbidding the importation of Negroes into the colony, and early in 1784 the legislature declared that all children born after the following March should be free.

Historical—1919.

FRIDAY, AUG. 29, 1919

the Afro American

TWENTY-SEVEN FULL YEARS

The first issue of the Afro-American was issued from the office at 1312 Whatcoat strret, just twenty-eight years ago. This paper was then the organ of the Northwest Baltimore Colored League, and Rev. Wm. M. Alexander the editor, gathered around him men like V. E. Toney, Wm. H. Daly, George W. Reed, F. A. Gains and George M. Dowtin as business managers. While the office was on Whatcoat street, the "Afro" was really printed at 1102 Fremont avenue by a German, who called his job printing establishment, the "Push Office."

The northwest section of the city was just being opened to colored people, and the centre of colored population was still old Bethel Church, Saratoga street near Gay and old "North Street" Baptist Church on the street of the same name. The great advance of the Northwest section, according to the second issue of the Afro-American dated August 20, 1892, was that "houses on wide streets, with all the new improvements could be bought on easy terms."

Men like V. E. Toney, G. W. Reed, W. H. Daly, Andrew Jones and Frederick Holland kept meat and produce stalls in Lafayette Market, and represented initial business efforts on this scale.

Craig, a white man was elected over the late Harry S. Cummings to the City Council from the old 11th ward. Grover Cleveland was elected President on the Democratic ticket.

There were no movies then, but the Ciceronian Literary Society of Morgan College and the famous Monumental Literary Society were the gathering places for hundreds of persons on each Friday night.

Of professional men there were just a handful:—Physicians, Whitfield Winsey, R. M. Hall, W. H. Thompson and L. D. Dyer. John M. Johnson, Charles White and Charles Fax were the dentists; Warner McGuinn, E. J. Waring, Malachi Gibson, Joseph Davis, Charles W. Johnson, Harry S. Cummings were representative lawyers. George Biddle, Fannie Barber, Roberta Sherican, Nannie Grooms, George Murphy, Gertrude and Nellie Anderson, Molly Taylor, Mamie Neal, Fanny McCabe, Gertrude Deaver and Mary J. Camper, were the only colored school teachers, and all of them were members of the old number 9 school. Ministers included Revs. Harvey Johnson, Wm. Alexander, W. W. Jenkins, W. C. Lawson, Ananias Brown, F. R. Williams, J. C. Allen, B. Ryder, J. H. Collett, James A. Handy, A. W. Wayman.

This was old Baltimore at the time the AFRO-AMERICAN first came upon the scene, twenty-seven years ago. Since then, week by week, the "Afro" has appeared 1404 consecutive times, and has "never missed an issue." The Church Advocate, published by Rev. George Bragg is its only contemporary of that time, which still lives.

Thru the years from Little Baltimore up to Bigger Baltimore, the AFRO-AMERICAN has kept the record of the colored folk of Baltimore straight, and with the city it has grown.

For next year, arrangements are being made to install a press that will enable us to print a ten, twelve, and even 14 page newspaper, adding Sports, Theatricals, and a Woman's Page as new features.

With this issue the AFRO-AMERICAN enters its twenty-eighth year, and ventures to felicitate itself upon the fact that thru the years, it has kept the record straight, that it has never missed an issue, and that with Baltimore it has grown up to its present capacity for usefulness.

PEOPLE'S FORUM

This column is reserved for our readers. They take the responsibility for whatever appears here. Letters of not more than 200 words.

Dr. George F. Bragg Gives Interesting Historical Data Concerning Mother Bethel.

Doubtless, many persons have often heard the phrase, "Mother Bethel" with reference to Bethel A. M. E. Church, this city, without a clear realization of the significance of the word "Mother" so used in connection with that Church.

First of all, Methodism, pure and simple, attained its first organized form in this city in 1784 at the Lovely Lane Meeting house, located on German near Calvert St., and it was from this source issued the colony of people of African descent that, later, constituted Bethel Church. Bethel Church, then, was not only the literal "mother" of the other African Methodist congregations, in this city, formed out of her membership, but she was the actual "mother" of the Connection itself, organized in 1816. True, Bethel, Philadelphia, was an assiociate "mother", but, from many considerations, Baltimore "Bethel" seemed to occupy a place of pre-eminence. The Bethel in Philadelphia, practically, and technically, became an African Methodist Church only shortly before the organization of the Connection in that city. up until that time, it was organically a part of the white organization. Bethel, Baltimore, for well nigh twenty years before the organization, meeting from house to house before the acquisition of the Saratoga street property, was, practically, a Negro church "apart" from the white Methodists. And, when, on April 9 1816, in Philadelphia the Connection was formed, it was Stephen Hill, a layman from Bethel Baltimore, who was elected "Bishop" although he afterwards declined, and then Allen was elected.

Lastly, "Mother" associates itself with Bethel as a historical fact of race history. Bethel was the very first colored congregation in Baltimore to be pastored by a black man. Some few years later, St. James First African Church followed along the same line. But for most of the years before 1865 Bethel Baltimore was the ecclesiastical mother of the black race in that it was the only congregation of black people having a black pastor. The writer hopes that these notes are not without interest to many of the race who appreciate the historical. One more thing about Bethel.

On the 9th of July, 1848, the beautiful and imposing edifice, located on Saratoga street, was concentrated with imposing ceremonies. Dr. D. A. Payne, was the pastor at that time. Some years afterwards he was made Bishop. As an historical fact, especially in the light of the recent triumphs of Bethel, it is interesting to note its most remarkable progress since that time. Dr. Payne, in giving a general estimate of Bethel, up to that date, 1848, says:

"Up to that time they were regarded by the white community as the most ignorant, most indolent, and most useless body of Christians in the city. Since then they have been commended as one of the most interesting and enterprising in it."

In the light of such an estimate, just a little more than seventy years ago, the progress attained by Bethel, has been truly remarkable.

The cost of this former edifice was $16,000, but, at that time by many it was thought such an extravagant use of money, that a revolt in the congregation brought into being a brand new denomination, the Colored Methodist Protestant Church, commonly called "Peck's Church", because Nathaniel Peck, a class leader of Bethel, having a class membership of about three hundred headed the revolt.

From the Church which he built on Saratoga street, the mortal remains of the most unpopular, but at the same time, the most useful Negro, in his day and generation, were borne to Laurel Cemetery, this city. And it is well worth while for those who visit that cemetery to stand for a few meoments before the imposing monument which bears the inscription, to the memory of Daniel Alex. Payne. He was both good and great, and there comes into us a wealth of enthusiam whenever we think or read of him.

GEORGE F. BRAGG, JR.

THE BLACK MADONNA

Kansas Soldier Tells of Sights in Far Away France.

Chambery Savoie, France.
Feb. 5, 1919

Editor Plaindealer: While still enjoying a most pleasant and interesting vacation in Chambery and being desirous of communicating with my relatives and friends at home, whom I believe are interested in me, I ask will you kindly assist me by publishing the following: 3-14-19

Now it was Sunday morning; a cloudy, foggy and cold day when possibly as many as two hundred soldiers who were of different regiments and companies who were on furloughs had gathered in the Y. M. C. A., scattered about as they were, each had a different conversation, mostly of when will you go home, or have you heard anything lately of going home or the different experiences on the front which by some I imagine were greatly exagerated. Some were wondering how they were going to spend the day and there is not the slightest doubt in my mind but that the home folks did not have their Sunday planned long before it came.

While we sat looking in the open fire-place, a comrad in our group spoke to me saying:

"Well 'Sarge,' what's doin' today?"

"In what way," I replied?

"Well where can a man go to amuse himself?"

Now there was a card hanging on the wall of the large room that read "Go to Challes-les-Eaux and see the Black Madonna." Without hesitation I glanced at the card and immediately replied, "What's the matter with going to Challes-les-Eaux and seeing the Black Madonna?"

"O I don't care much about going," he answered.

Somehow, the more I thought of the trip the greater my enthusiasm grew until at last I decided to go see the Black Madonna if I had to go alone. I took the trip and indeed it was well worth taking.

The tramway train left the square at 9:33 a. m. for Challes-les-Euax. The square was about four blocks from the "Y" and it was now 9:20. Shall I go or shall I stay? I asked myself. I will go. After making hasty preparations to meet the train a man from the "Y" was also on his way over to Challes-les-Eaux to hold services at the Y. M. C. A. over there. After asking him an untold number of questions which he seemed so well pleased to answer, then I asked him about the Black Madonna. He then informed me that the directors of the "Y" took all men on hikes each day either up Mt. St. Michel or to the Black Madona. After arriving at Challes-les-Eaux we went direct to the "Y" where services were held and immediately after services it was announced that there would be a hike up St. Michel at 1 p. m., but because of so many having already been up the mountain, many pleaded for the trip to be abandoned and taken to the Black Madonna. About an hour later it was announced that the trip up the mountain would be postponed and all who desired the trip to the Black Madonna to be ready at 1 o'clock and Mrs. Hunton would lead and instruct us as we hiked.

At 1 o'clock the party was ready and set out on their trip to the Black Madonna, which was in a church in the village of Myans, about three or four miles south of Challes-les Eaux. All the way there were mountains reaching far into the heavens and the clouds hovered around the tops so closely that they looked topless. At last far in the distance and to our right, the top of the village church could be seen far above the other buildings.

The church was built along in the fifth century and there is no date given as correct for the first church which is beneath the ground at the present age. The Black Madonna and the Lady of Myans are the same as do not feel that when one or the other name is given that we are speaking of a different person. The Lady of Myans is a historical figure derived from the Spanish in times unknown, and was made Black because it was their belief of Christ and His mother that they were not partial to color; in other words would just as leave be black as white. People visiting France from all over the world who are of that belief always visit the Lady of Myans. At one time long years ago a great landslide came from the direction of Mt. Blanc which nearly destroyed the whole village of Myans but some of the people rushed into the church fell before the altar and worshiped. The top part of the church was destroyed but the lower part was not, and thus it was believed that through Lady Myans these people were saved.

Now then at the entrance of the building there are two flights of stairs, one leading to the lower part and the other to the upper part or the new church. We of course took the view of the old church first. In the lower [illegible] there were only a few windows [illegible] which particular attention was called [illegible] how these windows were stained [illegible] colours are of today, but more [illegible] beautifully. We were informed also [illegible] the art of staining glass as this [illegible] had been lost for a number of [illegible] years. The pews were just an ordinary long, old fashioned bench with a back to it; floors to this date are stone or concrete; images of all descriptions on posts, walls, shelves, railings and in fact everywhere. On our way to the altar on the left hand side were crutches on the wall, which we were told had been left by crippled and lame who had come before the Lady Myans and were healed.

We have now arrived at the altar and behold here is the Lady—pass before her and inspect her closely.

The Black Madonna, sure enough black in every sense of the word.

Enclosed in a glass case in what I considered a most sacred place, she stands holding the child. A golden crown on each of their heads adorned with only pure stones of every kind, wrapped in a gown of pure gold also full of gems; above her head is carved two angels holding a crown of gold while the altar itself is decorated with gold vases, candlesticks of ancient times and indeed it is a sight to behold. One after having been informed of the Lady Myans and the power vested in her through their belief looks on her almost trembling and with a feeling that is almost indescribable as he views her.

At the time of Napoleon's reign all Madonnas were ordered destroyed but as this one met his approval it was and is to this day being carefully preserved in the village church of Myans. After ascending a flight of one hundred and eighteen steps to the tower, Mt. Blanc, the highest mountain of the Alps or in Europe is visible on a clear day, but the day of my visit and every day so far has been foggy and the view of the mountain and Italy has been invisible.

This place has rather an extensive and interesting history, and is also full of traditions of which, if it will meet the approval of you and your large family of readers, I will be more than glad to relate at some future time.

Very respectfully,
SERGT. CLYDE LANNAGAN,
Co. 1 803d Pioneer Infantry,
American Expidittionary Forces
Somewhere in France.

NEW YORK CITY SUN
NOVEMBER 17, 1919

SOLD, A NEGRO MAN.

Official Record of a Transaction on Long Island in 1672.

TO THE EDITOR OF THE SUN—*Sir:* The following is an exact copy of a document in the official records of the town of Brookhaven and throws light on slavery on Long Island in Colonial days:

Robert Hudson, of Ry, sold a negro named Antony, that was John Ogdon's of Ry, to Richard Floyd of brookhaven, to be delivered in this towne of brookhaven, to the above saide floyd, sound wiend and lime, to the aprehenchon of two indifferent men, and in consideration of the same, the sayed Richard floyd doth ingagge to pay forty aight pounds sterling to mr. Elexander Brian, of milford, in pay that he shall exsept of twenty pounds next March ensuing, and the other twenty aight pounds the 29 day of September next, and alsoe to pay tenn shillens here in this towne, and to lett his horse goe to Southold gratis, it is to be understood the pay in wheat, or pork and beafe, at marchant's price, and to the true pformens of the same we doe hereunto interchingable sett our hands, 9 desember, 1672.

mark
ROBERT R. H. HUDSON.
his
RICHARD R. FLOYD.

9th day of march, 1674,—Richard floyd, of Setakett, sold the above said Negro, named Antony, to John Hurd, of Stratford.

Witnes. RICHARD R. FLOYD.
JOHN TOOKER,
SALLE BRINSMAID.

Setauket in Colonial days was the capital of the town of Brookhaven and there lived Colonel William Smith, the patentee, and Chief Justice of the province of New York.

The Richard Floyd mentioned as the purchaser of the slave was undoubtedly an ancestor of William Floyd, one of the signers of the Declaration of Independence, for he came from Long Island, and it took men of means to buy slaves in those days.

ARINGTON H. CARMAN.
PATCHOGUE, November 15.

Suffrage Jubilee Shows Progress of Freedom

MARCH 18, 1919

Convention of National American Woman Suffrage Association to Be Held in St. Louis on March 24—Review of Fight for Woman's Independence.

The approaching jubilee convention of the National American Woman Suffrage Association to be held in St. Louis at the Statler Hotel, March 24-29, brings to mind something that one-third of the men in the United States Senate have forgotten—if they ever knew it—and that is that the progress of woman's freedom has been a part of the American struggle for human freedom for 150 years—and that every person, man or woman, who has ever entered the fight to gain votes for women has entered it as a necessary part of the greater fight for human freedom.

Listen you who do not know your American history! It was Mercy Otis Warren who, counselling American independence to John Adams and Thomas Jefferson, was the first person to base the struggle of the colonies on "inherent rights," a phrase men have since used to keep women out of politics. She fought for human rights, believing that "human" meant men and women.

Fifty years later a woman, Ernestine L. Rose, banished from Poland by one of the Austrian Hapsburgs who almost split the world in two in 1914, because they had even then learned nothing about human rights, came to America to seek liberty, and lectured on the science of government. She wanted freedom—the same kind Paderewski is working for today. She found that American women had no liberty. They could not dispose of their own property, could not own their own earnings, could not make a will.

Pioneer Spirit.

Then there was Frances Wright, a noble Scotch woman, who was something of an economic determinist. She was educated in General Lafayette's family, but she left ease, elegance, and a high social circle of riches and culture to work among the industrially enslaved. She was the pioneer spirit who tried an industrial co-operation experiment of organized labor among Negroes when such an experiment was a new word in radical thought, the early part of the nineteenth century. Purchasing 2,000 acres of land on "the bluffs," now known as Memphis, Tenn., she took a number of families with fifteen able-bodied men and, giving them their freedom, organized her work. At that time the plan came to nothing, as illness interfered with her personal supervision, but the impetus given to the cause of freedom had far-reaching effects.

Ernestine Rose and Paulina Wright and, more than all others, Mrs. Elizabeth Cady Stanton, the first president of the National Woman Suffrage Association, worked for years to get decent property rights for American women. They were responsible for the passage of the New York state bill of 1848, which, as a legal authority has just pointed out, is the most comprehensive law for the civil freedom of women which had ever come before any state and that upon which rests the advance of women's economic liberty in all other states.

Every woman in the United States, anti-suffragist or suffragist, who has now obtained some degree of control over her own property and earnings has, therefore, something to thank Mrs. Stanton for.

Abigail Adams.

It was Abigail Smith Adams, wife of John(who protested against forming a new government in which women should be unrecognized. She wanted progress for mothers. "If," said she, "we mean to have heroes, statesmen, and philosophers, we should have learned women." Again, "Do not put such unlimited power into the hands of husbands," she wrote to her husband, then in the continental congress. She was fighting for an educated motherhood and an intelligent race. She knew there could be no such thing with a one-sex political power.

She was one of the first who sought knowledge for women, but she had a long line of successors. All of them found that, because they had no political or civil existence, men were all for denying them a mental existence.

The world found it so funny that women should study higher mathematics in Emma Willard's School in 1829 that they thought it was like "trying to make a dog walk on its hind legs."

Elizabeth Blackwell gave the first medical botany to the world in 1836, but the males of the medical species persecuted her into jail for debt.

Susan B. Anthony, Teacher.

Susan B. Anthony, the second president of the National American Woman Suffrage Association, started out to be a school teacher. She was paid one quarter as much as a male, and for a better grade of work than most males. She was derided as a disgrace to her sex because she dared to speak on the floor of a Rochester Teachers' Convention in 1853.

"Do you not see," said she to the men of that convention, "that so long as society says woman has not brains enough to be a doctor, lawyer, or minister, but has plenty to be a teacher, every man of you who condescends to teach tacitly admits before all Israel and the sun that he has no more brains than a woman?"

Antoinette Brown Blackwell wanted an open door for women in the ministry.

Florence Nightingale and Clara Barton had to struggle against public opinion to gain a woman's right to serve the world. They became suffragists in order to become great humanitarians.

Hanna Lee Corbin and Lucy Stone were suffragists because of the great principle of no taxation without representation, a doctrine of human freedom upon which America is founded.

These all died in faith, not having received the promise, but their cause was the same cause of progress for which fathers suffered in 1776 and 1860 and sons have perished in 1917 and 1918.

Frances Wright.

WINSTED CONN CITIZEN
JANUARY 27. 1919

Noted Colored Woman.

Sojourner Truth was a colored woman born in New York state, probably about the middle of the eighteenth century, as she was middle aged at the time of Washington's death, in 1799. That was not her real name, but she assumed it for reasons of her own. She was a slave all her life until set free by an act of the New York legislature in 1827, abolishing slavery in that state, July 4, 1827. Mrs. Harriet Beecher Stowe wrote a life of her